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WASHINGTON TERRITORY.

Through Puget Sound Conference a mission is offered us at Nootsack and Quillayute. Nootsack is partially provided for by the Conference. Mrs. Flynn teaches the children, and her husband, Rev. John Flynn, has labored successfully among the Indians, having had 129 conversions the past year. Troy Conference has aided this mission with supplies. There are about 200 families at this point. The Quillayutes, off the reservation, number 800. To these we are pressed to send a missionary, as a very needy and remarkably promising field. The Quillayutes are a very bright and industrious people. This division of the Bureau is in efficient hands, and progress, we hope, will be reported within a short time. To all the above-mentioned places appropriations have been made. How few are these, when we remember that there are more than sixty tribes yet without a missionary! The outlook is encouraging. The Indians are asking for the white man's ways, and the white man "is searching out the matter he knows not"—the secret of his red brother's distress.

MRS. H. C. McCABE, *Secretary.*

Report from Bureau for Alaska.

IN reporting the work of the Bureau for Alaska I purpose to make it largely historical, as there seems to be less known of this North-land of ours than of foreign countries. Although nearly twenty years have passed since "both American and Russian troops were drawn up into line, . . . and, with roll of drum and discharge of musketry, the imperial eagle of Russia descended and the Stars and Stripes arose," yet few appear to realize that Alaska is really *ours*, and fewer still that many of its inhabitants are as thoroughly heathen to-day as any to be found upon the face of the earth.

The facts here given come largely from Government Reports, beginning with the

DARKEST PHASE.

7886.

The darkest of all is, that while Christians made no effort to tell these new-bought heathen of Jesus, the whisky-demon began his work at once, and has worked actively ever since. Ten years he and his kindred had the field all to themselves. In 1877 one lone woman opened the first Protestant school in Alaska, among a tribe of Indians in the north-east part of the Territory, where now is a large and successful Presbyterian mission. This unprotected woman, Mrs. McFarland, soon won the confidence of the natives. All their disputes were brought before her for settlement, they always accepting her decision. Through her influence they agreed to exclude all spirituous liquors from their tribe. It thus remained until the United States Government officials claimed control of their affairs; then whisky flowed freely, and Mrs. McFarland lost her influence. In less than a week after the United States flag was raised at Sitka, among other vices that claimed its protection were "*two drinking saloons and two ten-pin alleys.*" The first record of present-making to native chiefs by the "commander of the new department" was "a few bottles of whisky!" Some years ago nearly a whole tribe on the North-west coast perished from starvation because their Winter stores had been exchanged for a cargo of whisky.

There are no densely populated places, as among foreign heathen. Little settlements are scattered all over this vast Territory, the extreme part of which is "as far west of San Francisco as the State of Maine is east." The wild tribes have each their own special vices and heathen practices. In some the belief in witchcraft causes immeasurable suffering. No one is free from suspicion. Not long since the favorite daughter of a chief was delivered up to torture and death because suspected of bewitching some

members of her tribe. In others polygamy in its most hideous forms is practiced, fathers taking their own daughters as wives in the same hovel with their mother. The exchange of wives, as inclination or convenience dictates, is not uncommon. Human sacrifice, infanticide, and other kindred crimes, looked for only within the "diocese" of Bishop Taylor, may be found among the mountains and ravines of Alaska—*our own proud land!* But let us turn to a

#### BRIGHTER PHASE.

*These people can be civilized and Christianized.* This is an acknowledged fact, fully proved by the Presbyterians in the North-eastern Archipelago, and the Greek Church and the Moravians on the west coast and the Aleutian Islands. The last named is one of the brightest parts of the bright side. I call special attention to this for reasons given hereafter. The following extracts are from Government Reports:

"Unalashka is the most important settlement in Western Alaska, and the commercial center of all the trade now in that region, or that shall develop in the future. It is the natural outfitting station for vessels passing between the Pacific and Arctic Oceans. . . . In the immediate vicinity of Unalashka, on the island of Spirkin, is Borka. This village is noted for its cleanliness. With their white-scrubbed and neatly sanded floors, their clear, clean windows, neat bedding, tidy rooms, and abundance of wild-flower bouquets on tables and window-sills, they may properly be called the Hollanders of Alaska. . . . The marriage relation is respected, and, as a rule, each family have their own house, with from two to three rooms. They use in their houses a small cast-iron cook-stove, or neat wrought-iron cooking-range, granite-ware kettles, white crockery-ware dishes, pewter or plated silver-ware, and feather-beds covered with colored spreads. Their walls are adorned with colored pictures, and their houses lighted with kerosene in glass lamps. Nearly every home possesses an accordeon, a hand-organ, or music-box, some of the latter costing as high as \$200. They dress in American garments, and their women, with great interest, study the fashion-plates, and try to imitate the latest styles. Many among them are highly educated even in the classics. The administrator of the fur company often reposed great confidence in them. One of their best physicians was an Aleutian; one of their best navigators was an Aleutian; their best traders and accountants were Aleutians."

When the Russians took possession of Alaska the inhabitants of these islands were as degraded as the wild tribes of the interior now are. For the change which has been wrought in them credit is due to the Greek Church and the influence of the Alaska Commercial Company. There are other illustrations of what the Gospel, even when adulterated by ignorant priests can do for these *home heathen*. I speak of these places particularly, because it is here that Dr. Jackson, Government Agent for Education in Alaska, desires the Woman's Home Missionary Society of our Church to establish an

#### INDUSTRIAL AND TRAINING SCHOOL.

Surely the daughters of women who can make their rude homes so bright, and study the fashion-plates so assiduously, can be easily fitted to rescue their sisters of the interior from heathenism. Those found to possess the requisite qualifications could be sent to the States and trained for physicians. The lack of physicians is one great reason why the population increases so slowly. (For ability to become teachers and physicians see above extracts.)

Petroff's "History of Alaska" says: "The natives have no medicines whatever, nor any knowledge, so far as can be discovered, of any medicinal herbs. . . . These people are certainly fatalists. When ill of *any* disease they make no effort to recover, but patiently suffer until released by death."



February 16th, Dr. Jackson wrote: "If you will find a Methodist man (married) who will go to Unalashka, I will have him appointed by the Government as a teacher." No claim is made upon the time of the wife, and very little upon that of the teacher out of school hours, and none on the Sabbath, thus giving them the privilege of doing the same work that many missionaries in foreign lands have long done, and are doing to-day, at the expense of Missionary Societies. The Government salary is ample for the support of the teacher and his family. Considering this an opening too important to lose, an effort was made at once to find persons who possessed the requisite qualifications. This was no easy task, but success attended the search. A barrier was here met which could not be overcome until too late for our chosen couple to break up home and make ready. This barrier lay at Washington. Notwithstanding \$25,000 was appropriated for Alaska last year, and twice that sum asked for this year, the Committee of both Houses reported, "*No appropriation for Alaska.*"

At last, well into August, word came that the *pittance*, \$15,000, had been granted, and that the teachers must sail August 31st. Dr. Jackson succeeded in finding a man and wife (with two children) for Unalashka, and another couple for an adjacent island. Rev. Isaac Dillon, also went with them. All these are from the Pacific coast. They are engaged only for the Winter, but may stay longer. With these and others from various denominations Dr. Jackson sailed, September 2d, from Seattle, W. T. No opportunity was had to learn if these ladies will take up the desired work for our Society; but Rev. G. F. Arms, of Vermont Conference, with his wife, who is a woman of unusual ability, fully consecrated to Christ and his cause, stands ready to go in the Spring, if there is an opening at that time. It should be borne in mind that, in taking up the work outlined, only the passage and outfit (for the wife) for mission-work and its support, when inaugurated, are required.

Hitherto a feeling has seemed to prevail that Alaska was a sort of *Norman's land*; but as elsewhere, and as it has been proved here, *what is not taken possession of for Christ is utilized by his enemies*. Dear sisters, with these facts before us, surely not less than one thousand dollars should be appropriated for the Industrial and Training School work the ensuing year in Alaska. Will you not appropriate that amount for this purpose?

MRS. L. H. DAGGETT, Secretary.

*just  
what we  
wanted  
& I took  
it.*

*This was  
appropriate  
Conditionally*

## INSTRUCTIONS TO SOLICITORS OF FUNDS FOR THE "JESSE LEE MEMORIAL HOME AND INDUSTRIAL SCHOOL," IN ALASKA.

1ST. As these autograph leaves are to be bound in one volume, for future reference, it is *important* that they be handled with care and kept free from injury of any kind.

2D. The price for each share is fifty cents.

3D. No person can hold more than one share, but any one may enroll names of friends, living or deceased, on same terms as for themselves; if the latter, in place for residence, give date of death, or say, "In memoriam."

4TH. The full name and address of each contributor should be given *in ink*, and so far as practicable, in autograph.

5TH. Complete list of names, with money for the same, should be sent by Postal Order or Bank Check to

MRS. L. H. DAGGETT,

287 BUNKER HILL STREET, BOSTON, MASS.



# Woman's Home Missions.

DELAWARE, OHIO, SEPTEMBER, 1887.

Rev. Mr. and Mrs. Carr were sent out as Christian teachers from our Church under Rev. Dr. Sheldon Jackson, Government Supt. of Education in Alaska. We followed them with deep interest as they went out so far from home, months intervening between mails. The private letter from which we give an extract brings sad news. It is addressed to Mrs. Rust from Unga, Alaska, June 21st, by Mr. Carr: Your letter containing \$30 was received some time ago, but my wife being very sick I deferred acknowledging its receipt, hoping she would get better. She was taken sick and confined to her bed from April 6th until the 15th inst., when her spirit passed from earth to heaven. During all her illness she made no complaint or seemed to lose heart or courage until three days before her death. Previous to that she had been apparently improving slowly for two or three weeks, but now seeing that she was getting much worse she began to feel disheartened and the next day expressed a wish that she might go to sleep and never wake. Soon after that she became unconscious and remained so to the last. We were without Doctor, medicine or nurse for two months. The women did all they could, but do not know how to care for or nurse the sick as Americans are accustomed to; besides they have superstitious notions, and not being able to understand their language you can readily see that they would be of little real benefit under such a trial.

The outlook for future Christian work and success I do not consider as discouraging, but it must be of necessity slow. All people are communicants of the Greek Church. The priests are already aroused with the fear of losing their members and have sent teachers to all their villages in order to oppose any religious work, and no doubt to defeat the purpose of the Government in educating the children in English. The school I have charge of here has not been diminished to any great extent, although there has been a Greek Church teacher here about a month. I do not know how I could bear up and continue the work under my present trial if it was not for God's all-sustaining grace. It is such a comfort to be able to look up to my Heavenly father and say from my heart, "Thy will be done," and to believe that "He doeth all things well." It encouraged and helped us to know that we were remembered so kindly and substantially too, by the Woman's Home Missionary Society. In the death of my wife woman's mission work here is practically ended, so it may be proper and right for me to return the money, which I will do if the Society think best and will accept of it. I shall always gratefully remember the Christian sympathy and encouragement given to us by the many in the east whom we never saw. I will endeavor to remain here until some one is sent to relieve me, or so long as it seems to be God's will.

# Woman's Home Missions.

DELAWARE, OHIO, MAY, 1888.

We are indebted to the exceeding generosity of Mr. A. C. Russell, of Boston, for engraving the Alaskan group of children, and to H. C. Whitcomb & Co. for electrotyping the same free of cost, thereby enabling our readers to see some of the intelligent faces of Alaskan children, as well, also, that of the noble pioneer missionary, Dr. Sheldon Jackson.

## Alaska.

MRS. L. H. DAGGETT.

"Alaska! Alaska! why, I can hardly locate it," said an intelligent lady when spoken to in regard to mission work in Alaska. Another, when this subject was presented, replied, "I thought the Woman's Missionary Society did not work in foreign lands."

These are only specimens of the multitudes who "can hardly locate it." This fact is recognized by the publishers of the Standard Atlas, who announce its contents in this wise: "This Atlas contains a map of every country in the world including Alaska!" Public attention has been called to Alaska within the last few years as never before. But by far the larger number have their eyes only upon its furs and fisheries, its mineral wealth and lumber forests.

Twenty years have passed since Alaska became the property of the United States. Twenty years its inhabitants have had a claim upon the Christian Church for the light of the Gospel. Half of these years went by without this claim being heeded, notwithstanding most earnest appeals were made by individuals through the press and otherwise, for mission work there. *No Church* responded. At last Dr. Jackson, whose face we are glad to show our readers in the picture below, left all and made his way to this important field. Through his efforts the flourishing Presbyterian mission was established at Sitka and the Islands of the Alexander Archipelago. This is where the tourists go and think they have seen Alaska. They have seen the surprising possibilities for mission work and something of the country, but would have to travel two thousand miles to see the extreme western boundary where a mission ought to be established. They could journey a thousand miles North before the last point in that direction was reached, where a mission sadly needs to be located. In taking this trip they would find tribes as thoroughly heathen as any in the diocese of Bishop Taylor. Oh, for a Bishop Taylor in Alaska! The Baptists are making a feeble effort at Kadiak. The Moravians are doing their best, as usual with them, at Bethel and other places in that vicinity. The Episcopalians are upon the river Yukon, which vies with the Mississippi in length and crookedness, and has a mouth seventy miles wide.

The Methodists have—well they have a spot on the Island of Unga which has been made sacred by the grave of the first Methodist woman sent out—not by them. She was a true missionary and did noble work for God and humanity until called to her reward. When is our Methodist Church going to begin work in Alaska? Several of the "Fathers and Brethren" say, "Just as soon as we can." So much of the Church as is embodied in the Woman's Home Missionary Society, has been busily at work for some time raising money to provide a "Home" for friendless girls to be called the "Jesse Lee Memorial Home and Industrial School."

All know how much easier it is to excite interest in a work already established and made a success, than in one yet to be opened. This has been the experience of all since the world began, but our Alaskan enterprise seems almost an exception, considering the obstacles in the way which no other

mission has had to encounter. An unexpected amount of enthusiasm has been manifested in the use of books for shares in our "Home." Voluntary requests for these come from all directions. Several generous donations have already been made for furnishing rooms, which entitle the donors to the privilege of naming them. There are more books to be used for shares and more hundreds of dollars needed for furnishing rooms and support of girls. This Home will be located more than a thousand miles west of Sitka, among the Aleuts, which are said to be the brightest and best class of natives. Not many

years of training will be needed to fit these girls for missionary work among the heathen tribes. We hope to be able to help save some of the girls from





A GROUP OF ALASKAN CHILDREN.

Olga Hilton,  
Florence Wells,

Frederick Harris,  
Minnie Shotter,

Blanche Lewis,  
Rev. Dr. Sheldon Jackson,  
Samuel Kendall Paul.

Flora Campbell,  
Henry Phillips,

the localities where they are sold by their own parents. One of the beautiful, bright-eyed girls of the group in the accompanying picture, would have been sold to a white man of New England by her own mother, had she not been brought away. All who would be good, if they could, cannot be taken to the States, but some could be taken to our Home and saved. Who will help hasten the completion of the sum needed at the earliest day possible?

During last summer among other tourists to visit Alaska were Col. Elliott F. Shepard and family, of New York City. They were so much interested in the work of the native Industrial Training School at Sitka, that Mrs. Shepard offered to give a four years course of instruction to a few of the most promising pupils. Accordingly the five girls seen in the picture were selected and taken to Mr. Moody's school at Northfield, Mass.

*Olga Hilton*, aged fifteen years, is a Russian Creole, apt in her studies and lady-like in her manners. She is a type of the people in Western Alaska for whom the Methodist women are asked to work.

*Samuel Kendall Paul*, is the 4 year old son of Mr. Paul who was a Presbyterian missionary at Port Tongass, Alaska. In December, 1886, Mr. Paul and a Mr. Saxman went in a canoe to seek a better location for a Mission Station and were drowned. Mrs. Saxman, of Western Pennsylvania, being left childless has adopted little Samuel.

*Flora Campbell*, about 14 years old, is a half-breed orphan, born on the Strickline river and early placed in the mission school.

*Florence Wells* is a half-breed from Sitka. She too, was taken into the Mission School while quite young—is now 15 years old.

*Minnie Shotter*, from 12 to 13 years of age, is a half-breed from Juneau. Although the youngest, she is among the most advanced of the group in her studies.

*Blanch Lewis* is a full-blood Thlinget from Wrangell. She is 16 years old. Her father was a Chief who was shot dead in 1880 while attempting to prevent the introduction of intoxicating liquors into his village.

*Henry Phillips* is a full blood Thlinget from the Chilcat tribe. He is about 13 years of age, and is learning the printer's trade at Carlisle Indian Training School.

*Frederick Harris* is a full blood Thlinget from the Sitka tribe. He is about 15 years of age, and is learning the tin-smith business. The first two months he was working in the shop half a day at a time (the other half is spent in the school room,) he made forty dozen tin cups. These children, with the exception of the little lad, are all Christians.

*Rev. Sheldon Jackson, D. D.*, who conducted the party East, is United States General Agent of Education in Alaska. For thirty years past he has been a pioneer missionary of the Presbyterian Church from Old Mexico to Alaska.

## Woman's Home Missions.

DELAWARE, OHIO, NOVEMBER, 1888.

### For Information.

Dr. Sheldon Jackson kindly writes that illustrated addresses on Alaska can be had free by writing to Hon. N. H. R. Dawson, U. S. Commissioner of Education, Washington, D. C., also asking him to please mail you his Annual Report of the Secretary of the Interior for 1887; also Circulars of Information, Bureau of Education No. 2, 1882, and No. 3, 1887. As Alaska will be the subject of the January Lesson, these addresses will be of great service.

How little idea we have as yet of the interesting literature to be furnished by our most distant North West. Already books of fact, thrilling as romance, opening a new and strange world, claim our notice.



The marvellous scenery, the peculiar aborigines, the interesting way different civilizations have touched them, such as the British Trading and Hunting and Trapping Companies and the Russians with their schools and religion, and the charm when we found them, and our blessed Christianity, spanned with its bow of promise this glorious land and its dark heathen population, all these are to make interest for our future hours and more for our children.

The Presbyterians have shed lustre upon their denomination by their Alaskan work in which they even led our government. Heroic and brilliant, the names of their women are prominent in the story, not only as missionaries, but as authors.

Mrs. Willard's "Life in Alaska," (see "Sources of Information," Oct. No.) is made up largely of letters written with no thought of publication. So stimulating was their influence while privately circulated in praying circles and mission bands, that many expressed the desire to have them put in a permanent form for wider influence as they now appear. The struggling, the suffering, the trust, the achieving—it is a story to make one rejoice in God that there are still those who endure much for the conversion of the world. We recommend this book, such a pleasure to read, with its maps and pictures and large clear type.

#### ANOTHER

Book by Mrs. Wright, found in our Sources of Information, "Among the Alaskans," presents the same beautiful type and paper as Mrs. Willard's, and also maps and pictures. The author says truly, "The Church of God has ever been the conservator and the pioneer of true science and of discovery. Livingstone and Moffatt preceded Stanley. She has poured a flood of geographical and scientific light upon Alaska when none were so poor as to do the land reverence and now its welfare and its possibilities are among the great interests of the time. This vast country, slowly emerges through the mists of ignorance and indifference, to become as Seward suggested, 'many States.'" Then she speaks of the founding of the Greek Church by one with a truly missionary spirit—Veniaminoff, desirous of spreading the Gospel, and a man of ability and wisdom. But Alaska lost this noble spirit when he was made Metropolitan of Moscow. We have not space to quote from these books. They are on our list and we hope not there in vain. We rejoice that women with "love of Christ and in His name" are using the pen for our vast frontiers and the interests of our country.

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#### Jesse Lee Memorial Home, Alaska.

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Mrs. Daggett writes Oct. 11, concerning this Home: "And it shall come to pass that before they call, I will answer, and while they are yet speaking I will hear."—Isa. 65:24.

A few days since a beautiful new Esty Chapel Organ was promised for the Jesse Lee Memorial Home, Alaska and to-day a gift of \$225 from "an unknown friend for Jesse Lee Memorial Home, Alaska." This is all we know of the source from which it came save that it is to be credited to Troy Conference. This is the largest donation from any one person. There has never been so much interest manifested in the people of Alaska as now.

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Boston Nov 1<sup>st</sup> 1888.

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## Report of the Secretary of the Alaskan Bureau.

Again we have to report our mission in Alaska, not yet, opened - a fact more disappointing to us than it can possibly be to you.

That you may better understand the reasons for slow progress, we desire to call your attention to the two great obstacles in our way.

First, - the fact that we are wholly dependent upon Government for our teachers, and - Second, - the great distance of our mission field. In point of time for receiving answers to communications, farther than India and with no degree of regularity in mails. Better mail service was promised this year, but not furnished.

Dr Jackson has been kept in Alaska by the Govt so nearly all information from Washington, must come from the Commissioner of Education and the public press.

Watching the proceedings of Congress, we feared just what has proved true. - Congress adjourned and no Appropriation for Alaska.

For this reason, we have not felt warranted in pressing our collections. In several instances, money has been tendered in case we were to have the "Come soon". This we could not promise and left the money for other work. This action will account for any seeming inactivity on the part of our Bureau.

The long delay of Government has led us to feel that an appeal should be made to the Parent Missionary Society at New York, to send a missionary to Alaska whose wife could take charge of our work, on same conditions as that we have made with



Notwithstanding little effort has been made to hasten receipts, our lines have been laid in many directions and we have encouraging reports of deepening and widening interest in Alaska.

Enquiries in regard to the proposed work and voluntary requests for autograph books, have come from all parts of the country.

No less than forty shares in the "Jesse Lee Home" have been taken by Chinamen.

Only today a letter was received from a lady in the far West, who says she will soon send \$100. and hopes to be able to make it \$500. before long. A few weeks since a check for \$225. was received from an unknown friend of Alaska.

Many touching incidents of self-denial on the part of donors to our "Memorial Home," have come to our knowledge. Among others, a lady sent a single dollar which she had kept over 25 years as a keepsake from a brother who gave his life for his Country during the war.

A simple statement to one of the "elect ladies," that we should need an organ for our Home when completed, brought this reply: "I read your letter to my husband and he said he would give you an Ester Chapel Organ when you are ready for it."

At Unalakleet, where Mr Carr and his now sainted wife did such effective work, the people have built themselves a school-house, the first in Alaska, built by natives.

During the year, two teachers, selected by this Bureau, have been approved by the Alaskan Board of Education. One has orders to go to Unalakleet by the first vessel in the Spring. The other stands ready to go when the Gov't Appropriation is made.

The Home should be opened in the early Spring without fail, but, as it is not wise nor prudent to send ladies alone, we must have Gov't aid and protection or that of Parent Society.

We desire the same appropriation as last year, viz. \$7,000 for the "Jesse Lee Memorial Home," and \$500. for Unalakleet.



Of this sum over \$2000. is already in the Treasury and more in hands of those holding books for shares. Who will volunteer to aid by donations or securing shares?

This being the first piece of Methodist property in Alaska, even a single share is gladly welcomed from any person wherever located.

We cannot close our report without thanking all the kind donors for their gifts — many of which, were "sacred" and all the earnest persevering ladies who have so faithfully labored to secure shares, and asking for a continuance of the same until our long needed Home shall have been completed.

Respectfully submitted.

Mrs L. H. Daggett.  
Secretary.

Note.

Since the above was written, over \$40. <sup>48. now</sup> has been received towards raising the 'Soldier's dollar', referred to above, to \$100. which will enable the donor to name a room in the Jesse Lee Home.

Any one desiring to help complete this sum, can send to Mrs L. H. Daggett 287 Bunker Hill St. Boston. and due credit will be given.

In the Boston Globe of Nov. 12<sup>th</sup> can be found a statement made by a lady who travelled extensively in Alaska the past Summer describing "the barbarous condition of the natives, particularly the little squaws," on account of the "brutality" practiced by white men. "Law does not prevail." "The Alaskan horrors are worse than anything known in modern times."



# 8 Woman's Home Missions.

DELAWARE, OHIO, JANUARY. 1889.

Calendar of Monthly Studies, 1889.

January—Alaska.  
February—The Oregon Country.  
March—The Central Pacific Slope.  
April—The Old Spanish Southwest.  
May—The Great Basin and the Rockies.  
June—The Nearer Southwest.  
July—The Trans-Mississippi Prairies.  
August—The Gulf Region.  
September—The Southern Border States.  
October—The Southern Seaboard.  
November—The Central Northern States.  
December—The Populous East.

## The Prize.

We hear of quite a number of auxiliaries who are competing for the prize; up to date, Wellington, Ohio, is ahead of all who have incidentally reported to us; they have twenty-two members and are working for more. Wellington is a flourishing town on the Western Reserve, under the caves of Oberlin College, and their people are well up in measure of progress.

## QUESTIONS.

These will be the only questions to be answered in order to secure a badge, and they are to be answered with the June Quarterly Report.

1st. Have you, within a year, paid to the General Treasury Woman's Home Missionary Society, \$1.00? To Conference Contingent fund, 5 cents?

2d. Have you read WOMAN'S HOME MISSIONS?

3d. Have you read "Our Country," by Josiah Strong?

4th. Have you read "Century of Dishonor," by H. H. Jackson, at least to the appendix?

If the first year's course has been read, the questions will be the same with the exceptions of the books which you will read:

3d. Have you read "Modern Cities," by Loomis?

4th. Have you read "Alaska," by Sheldon Jackson?

## BACK NUMBERS AND DUES.

Some have asked, "How about dues and WOMAN'S HOME MISSIONS for those who begin now and read the books?"

Answer.—Read back numbers of the paper and pay back dues. Each year must report on full work. Send for back numbers of the paper or borrow them.

## \$120,000 NEEDED FOR MISSIONS FOR 1889.

A HAPPY NEW YEAR!

## A Plea for Alaska.

An ice bound land!  
The crystal walls of the icebergs grand,  
Guard the way to that desolate land.  
Vainly would foam of the dashing waves  
Tarnish the sheen of those emerald caves.  
The ice bound land!

A silent land;  
Send sweet speech of the Word of God,  
Through snowy silence, o'er bloomless sod!  
The Gospel story rings through our lands,  
Send its music to those still strands:  
That silent land.

A dark, dark land;  
The Alaskans pray for the world's glad Light;  
Hold it forth in the heathen night!  
Heralds of light and gladness plead,  
Send us forth for the heathen's need  
To that dark land!

A lone, lone land!  
Circle the icy zone with prayer,  
Pour out your gold for the heralds there!  
Care for them, plead for them! harvest yield,  
Send more laborers into the field,  
To that lone land!

A lone, lone land!  
They heed not peril, nor toil, nor shame;  
They count not life to be dear to them.  
Shall we our worldly goods withhold?  
Shall we keep back our silver and gold  
From that lone land?

CLARA THWAITES.

## SOURCES OF INFORMATION.

For the South, OUR FREEDMEN'S AID REPORTS.

OUR COUNTRY: *Its Possible Future and Its Present Crisis*, by Rev. Josiah Strong. D.D. Price 25 cents, paper cover. Cranston & Stowe, Cincinnati, Ohio.

CHRISTIAN EDUCATORS IN COUNCIL.—Comprising sixty addresses on the Home Field. Price reduced to our Auxiliaries: Stiff paper, \$1.00 Cloth, \$1.40. Sent postpaid on receipt of price. Walden & Stowe, Cincinnati, Chicago, and St. Louis; Phillips & Hunt, New York. Every auxiliary should have one.

A CENTURY OF DISHONOR, by "H. H." Price, \$1. Cranston & Stowe, 190 4th St., Cincinnati, O.

For very interesting and reliable information regarding the Indians, OUR INDIAN WARDS, by Hon. G. W. Monypenny. \$1 20. Robert Clark & Co., Cincinnati, O. Of this valuable historical work \$3.00 is the retail price, and thanks are due Mr. Monypenny for so large a reduction to our auxiliaries.

AMONG THE ALASKANS, by Mrs. J. C. McNair Wright. J. A. Black: 1 334 Chestnut street, Philadelphia. \$1.25

ALASKA, by Rev. Sheldon Jackson, Dodd, Mead & Co., New York City. \$1.25.

Life in Alaska, by Mrs. E. S. Willard. J. A. Black, 1334 Chestnut street, Philadelphia, Pa.

"In the Tennessee Mountains," by George Egbert Craddock.

Our Brother in Black, by Atticus G. Haygood, D.D., Agent of the Slater Fund, Nashville, Tenn., Southern Methodist Publishing House, New York, Phillips & Hunt, Cincinnati, Cranston & Stowe.

The Story of Metlakatla by Henry S. Wellcome. Price, \$1.50 (1.00 to S. Schools and Missionary Societies,) Saxon & Co., New York.

LEAFLETS OBTAINED FROM MRS. E. E. MARCY, EVANSTON, ILL.

Postage or expressage will be added to the price of leaflets. A sample of all leaflets will be sent to any address for five cents.

A Plea for the Woman's Home Missionary Society, by Bishop Wiley; Hand as well as Head and Heart Training, by Dr. Haygood; The Christian Home for the People, by Dr. Ridgway; The Regeneration of the Home, by Dr. Lausing; The Black Woman of the South, by Dr. Crummell.

Indian Women; Our Indians; It is Now Late; What are the Obstacles to the Civilization of the Indians; Help the Indians; Civilization and Progress of the Indians; Pen Pictures of the Poor Whites in the South; The Poor Whites in the South; A Glance Southward; Christian Education for the Mormons; Passes into Utah; Mormon Polygamy; Mormon Polygamy and its Effects; Chinese Notes; The Home Mission Field; The Need for the Woman's Home Missionary Society; The Chosen Instruments; A Penny a Day; Our Mite Box; What the Children can do; A Letter to Home Mission Bands; Work for Home Mission Bands; How we conduct our Bands; Industrial Training Schools and Cost of furnishing Industrial Homes; Systematic Giving; Home Heathen, Alaska; Perils from Immigration; Appeal for Work at Castle Garden. Price of these, 10 cents per hundred.

Our Alaska Home, and Our City Work, are six page leaflets, price 20 cents per hundred.

Map of Illiteracy with Explanations and Notes, and Light in the Cabin, half a cent each, or 38 cents per hundred.

A Boarding School Mite Box, by Miss Charlotte J. Hoag, useful in schools and among young people, an eight-page leaflet, 25 cents per hundred.

Constitution and By-Laws for Juvenile Societies.

LEAFLETS OBTAINED ELSEWHERE.

Bible Rules for Giving, 25 cents per 100; Jack's Pennies, 6 cents per doz.; Tsigonalah, the Indian Child, 6 cents per doz.; Witchcraft in Alaska, 6 cents per doz.; Bringing the Ranks up to the Standard, 15 cents per doz. Send to 280 Broadway, P. O. box, 1938, New York, Mrs. M. E. Boyd.

HARD TIMES, by Mrs. E. T. Pritchard. 500 for \$1.00. 415 Dearborn St., Chicago, Ill.

SYSTEMATIC GIVING, a useful leaflet. J. C. Geitz, 1319 North Market Street, St. Louis, Mo.

NORTH AMERICAN INDIANS—Questions and Answers for Mission Circles and Bands, by Mrs. Herrick Johnson, a Presbyterian leaflet, compassing the whole subject. Price, 5 cents. 1334 Chestnut St., Philadelphia, Pa.

ALASKA, Its People, Villages, Missions and Schools, with map, by Dr. Sheldon Jackson, send to Mrs. E. Boyd, 280 Broadway, P. O. box 1938, New York City, price, 5 cents.

For Alaska Leaflets send to Mrs. S. H. Daggett, 287 Bunker Hill, Boston, Mass.

"Constitution and By-Laws for Juvenile Societies, Constitution and By-Laws for Mission Circles," sent free on application to Mrs. Ingham.

*Woman's Home Missions*

Lesson for Mission Bands for April.

*March* ALASKA, NO. 1. 1889.

Where is Alaska? Ans. Far north on the Pacific and Arctic Oceans.

Of whom and when was it purchased? Ans. Of Russia, in 1867.

What does Alaska mean? Ans. A great country.

Why great? Ans. It is very great in size; it contains over 580,000 square miles; its rivers are very large and deep, and its mountains lofty, with magnificent glaciers or rivers of ice.





**This Certifies** that, since the establishment of the R. C. and L. B. of the W. H. M. S., I have read "Our Country," by Josiah Strong, "Century of Dishonor," by Helen Hunt Jackson, and WOMAN'S HOME MISSIONS and paid dues (\$1.00 to Gen. Fund, 5 cts. to Conf. Contingent Fund) for the corresponding year.

Date,.....

Sign name in full,.....

Post-office,.....

Conference,.....

**This Certifies** that since the establishment of the R. C. and L. B. of the W. H. M. S. I have read "Modern City," by Loomis, "Alaska," by Sheldon Jackson, and WOMAN'S HOME MISSIONS, and paid dues (\$1.00 to General Fund, 5 cts. to Conf. Contingent Fund) for the corresponding year.

Date,.....

Sign name in full,.....

Post-office,.....

Conference,.....

*Woman's Home Missions  
June 1889.*

Is it not too cold for vegetation? Ans. It is warmed by the Japan current and produces forests of the finest trees and in many parts fruits and vegetables.

How can the people live there? Ans. It is rich in all kinds of minerals; it has a coast and rivers swarming with fish, and the great trees are made into lumber. It is one of the richest mining, lumbering and fishing fields in the world and has long been noted for its furs.

For what special fisheries is it noted? Ans. Seal fisheries which produce the furs from which the beautiful cloaks are made.

What of the inhabitants? Ans. There are a few whites; north and west there are 20,000 Esquimaux; on the southern coast and along the rivers there are 6,000 Kenain Indians.

Are there any others? Ans. In the southeast are 7,000 Keloshians or Thlinkets. In the southwest are the Aleuts.

What company controls the seal fisheries? Ans. The Alaskan Commercial Company.

How many trading posts has this company? Ans. Thirty-five.

Where is their Capital? Ans. The Pribyloff Islands, which are north of the great Aleution chain.

#### READING CIRCLE AND LECTURE BUREAU.

Secretary, Mrs. H. E. Doud, 98 W. Main St., Norwalk, O.

COURSE OF READING—WOMAN'S HOME MISSIONS and two books a year for a period of three years, the whole covering our mission fields.

DUES—Pay to the treasury of the W. H. M. S. regular dues, \$1, and to the Conference Contingent fund five cents.

REQUIRED FIRST YEAR Dues, read WOMAN'S HOME MISSIONS, "Our Country," by Josiah Strong D. D., and "A Century of Dishonor," by Helen Hunt Jackson.

RULE—Send all money to treasury, but names and reports to Conference Secretary.

TOKENS OF RECOGNITION—A series of badges, red, white and blue.

Both books, "A Century of Dishonor," in cloth, and "Our Country," in paper, postage paid, \$1 20

Both books bound in cloth, postage paid, 1 35

"A Century of Dishonor," alone, cloth, postage paid, 1 00

"Our Country," alone, cloth, postage paid, .40

"Our Country," alone, paper cover, postage paid, .25

Five each of both books, cloth, sent to one address, prepaid, 6.25

Send orders to Cranston & Stowe, 190 W. 4th St., Cincinnati, O., 57 Washington St., Chicago, Ill., 11 Olive St., St. Louis, Mo.

#### SECOND YEAR.

"Alaska," Cloth, post-paid, \$1.05

"Modern Cities," Cloth, post-paid, .75

Both books, in cloth, per set, post-paid, 1.75

Both books, in cloth, five sets, by express, not prepaid, 7 50

Send orders to Cranston & Stowe, 190 W. 4th St., Cincinnati, O., 57 Washington St., Chicago, Ill., 11 Olive St., St. Louis, Mo.

## Woman's Home Missions.

DELAWARE, OHIO.

APRIL, 1889.

### Lesson for Mission Bands for May.

ALASKA, NO. 2.

*How many native Alaskans came to us when Alaska was purchased?* Thirty thousand.

*At what cost and with what dower per head?* Two hundred and forty dollars cost with dower of over 12,000 acres of land each.

*Who are the Shamans?* They are both medicine men and priests who deceive and rob the people and entirely control them.

*What is their worship?* Sorcery and devil-worship. They have slaves and are polygamists.

*When were missions begun among them?* In 1773, by Russians of the Greek Church, which is chiefly a religion of form, and therefore did not make them practical Christians, though it partly civilized them.

*What missions later?* The Lutheran Church in 1857 and the Canadian Methodist in 1862, which latter was followed by a great revival.

*Who took charge of this good work?* Rev. Sheldon Jackson and Mrs. McFarland of the Presbyterian Church.

*What can you say of them?* They have pushed the work in every direction with great vigor and success.

*What further of Mr. Jackson?* He has done so much that the U. S. Government has made him Superintendent of Education in Alaska. He has done more than any one else for that long neglected country.

*What of belief in witches?* When one dies, whoever is supposed to have bewitched that person, is put to death.

*What of cruelty?* They are extremely cruel. For instance, Mrs. McFarland at the risk of her life has rescued girls whose flesh was being torn from their bodies at the devil dances.

*What does the W. H. M. S. propose to do?* The Government offers a field at Unalaska where the people are peaceable and industrious. We shall erect there the *Jesse Lee Memorial Home*, and all persons are requested to give not less than fifty cents to this object.

*Is this a desirable field?* It is very desirable and very attractive. There is nothing better in Alaska. Will not each send fifty cents to Mrs. L. H. Daggett, Boston, Mass., for this Home and School?



**Woman's Home Missions June 1889.**  
THOSE WHO MADE PLEDGES are informed that money is much needed for Nooksachk, W. Ter. The Indians' hearts rejoice that some one is caring for them. They will give twenty acres of good land for our "Stickney Home." Mrs. Daggett is pushing the work. If thorough as the Catholics are thorough, we shall succeed even better than they do, because our greatest law is love. Let us not be wanting now to those poor, waiting Indians. For Unga, Alaska, Mrs. Daggett rejoices that the full \$500 pledged is given. One lady gave it all.

## Woman's Home Missions.

DELAWARE, OHIO.

AUGUST. 1889.

### Woman's Home Missionary Society.

The regular meeting of the General Executive Board of the Woman's Home Missionary Society for the month of June, deferred on account of the illness and death of the President, Mrs. R. B. Hayes, was held Friday, July 5th, at Wiley Memorial Hall, and the following day at the home of Mrs. J. W. Gosling, Walnut Hills, Cincinnati, O. No somber-

Plans were adopted for the Jesse Lee Memorial Home in Unalaska, the commercial center of all trade in Western Alaska, and the natural outfitting station for vessels passing between the Pacific and Arctic Oceans.

Power of attorney was granted Capt. Chas. Goodall, San Francisco, Cal., in the purchase and shipping, and necessary provision for the erection of this home. Plans were also approved for a home at Unga. Mrs. L. H. Daggett, Boston, Mass., Secretary of Bureau for Alaska, writes that "Mrs. J. H. Stevens, of Iowa, has given \$500 for this purpose." A friend promises, if the Jesse Lee Home is built this year, to send \$100, to name a room for a daughter in heaven. Another is raising money to pay for shipping. A boy's band has nearly money enough to pay for the front door. As Esty organ is ready to be shipped; also a clock for chapel, a United States flag, and donations of bedding, pictures, etc.

BOSTON, MASS., July 27, 1889.

A teacher for Unalaska and Unga is appointed. Send all money for Alaska immediately.

## Woman's Home Missions.

DELAWARE, OHIO.

OCTOBER. 1889

### "On to"—Alaska.

Prof. J. A. Tuck is on his way to Unalaska, and J. H. Carr (returning) to Unga. No other missionaries of the Methodist Church are so isolated as these. No word from home can reach them until March or April. Let them be remembered in most earnest prayer. The organ promised for Jesse Lee Memorial Home is on its way too, (as well also as other beautiful and useful things to be reported later.) To Mr. S. Hamilton, of Butler St. Church, Pittsburg, Pa., we are indebted for this generous and beautiful donation to the Jesse Lee Home. Whether gratitude for the gift made its music so sweet, or that it really is the most musical instrument ever made, is left for future decision. Let the same earnestness be continued as heretofore used, to complete the necessary amount of money in time for the earliest steamer in the spring.

Government annuities for thirty Indian children to be educated in the Stickney Home at Nooksachk have been promised our Society, consequently a larger building than planned for will be needed. Let the gifts for this be hastened. School should begin in September.

## Woman's Home Missions.

DELAWARE, OHIO, DECEMBER, 1888.

### \$120,000 NEEDED FOR MISSIONS FOR 1889.

### SEVENTH ANNUAL MEETING.

Of the Woman's Home Missionary Society convened on the morning of Nov. 1st, at Tremont St. M. E. Church, Boston, Mass. The ladies were greeted by a crowded audience, many standing in the aisles. The opening exercises were conducted by the President, Mrs. Rutherford B. Hayes. Mrs. E. B. Green, read the Scripture lesson and offered prayer. The roll of conferences was called and the delegates seated. Addresses of welcome followed, which were heard by both delegates and citizens with the pleased attention they deserved. The pastor of the Church receiving the Convention, Rev. Dr. Brodbeck, spoke in behalf of his Church and the Methodist clergy of Boston. Mrs. Cooper in behalf of ladies of Boston. Mrs. Roach, of Baltimore, who was to respond, not being present, Mrs. McCabe briefly responded. The President, Mrs. Hayes, then read her annual address. As usual, it was practical and suggestive. The President has a remarkably good voice, and can be heard without effort. She is thoroughly in earnest in this work to which she gives much of her leisure. Evidently her example is not lost, for it is seen that not only in our land, but in foreign countries ladies like her who have heretofore devoted themselves to society, are now looking about and not only "lending a hand" to help the less fortunate of their own sex, but speaking and writing "for Love of Christ and in His name."

A very instructive and interesting account of Alaska was given one evening by Mrs. Alger, and a dollar with a history, was sold for the Jesse Lee Home, by Mrs. Daggett, bringing about forty dollars. It is still on sale.

### Appropriations for 1889.

#### ATLANTA.

Salary of missionary at \$40 per month,.....	\$ 480.00
Finishing and furnishing Home.....	1300.00
Incidentals.....	100.00
	<hr/> \$ 1880.00

#### ALASKA.

Unalaska, Industrial home (conditional).....	7000.00
Unga (conditional).....	500.00
	<hr/> \$ 7500.00

At the late annual meeting of the W. H. M. S. the H. M. R. C. and L. B. had its full share of time and opportunity. This Bureau is now fully established and under headway, so far as we know endorsed and encouraged by every representative in assembly. There is nothing left but to grow and bear fruit from this time forward.

Following the report of the secretary of the Circle, Mrs. Davis called forward all delegates and visitors who had completed the course, when about twenty-five, all told, presented themselves, and Mrs. Hayes distributed the badges. Among the class, following this, an elegant silk banner with the words "Home Missionary Reading Circle and Lecture Bureau," was presented through Mrs. Hayes to the Conference reporting the greatest number who had completed the course. The banner was awarded to the North Ohio Conference, and accepted in a few words fitly spoken by Mrs. W. F. McDowell, its Corresponding Secretary. It is expected hereafter that the badges will be presented in the conferences during the month of June, when this will form a feature of conference, district or local anniversaries, the president and officers of these societies taking charge of the occasion. The banner



will be awarded at the next annual meeting of the W. H. M. S., and several of our best conferences have already signified their intention in competing for it.

#### BOOKS.

Those who have not read "Our Country," and "Century of Dishonor," will be expected to read them the present year.

#### SECOND YEAR.

"Alaska," by Sheldon Jackson, and "Modern Cities," by

Loomis were adopted as the course for the second year, and they are to be read by those who have completed the first year's course.

#### CIRCULAR

A new prize circular has been issued with order blank for books. Conference Secretaries can be supplied for their work by applying to the Secretary of this Bureau. We keep on hands circulars of information, but not matter for entertainments. For books and prices see head of this column.

#### REPORT.

There are many, many doing the reading who are either reporting to the Secretary of the Bureau or not reporting at all. Will you kindly observe the order and report to your Conference Corresponding Secretary or some agent appointed by the conference for that work, that the conference may have credit according to merit? Immediately upon deciding to become a member report to your Conference Secretary for enrollment. The books, the dues and WOMAN'S HOME MISSIONS up to June will be accepted as a year.

### CONCERT LESSON FOR JANUARY.

#### Alaska.

The books required by Mrs. Doud's Reading Circle and those required for the Concert Lesson may be purchased and after reading them, donated to the Sunday School, by the auxiliary. If all points of the lesson cannot be secured, get as many as possible.

1. *What is Alaska?* It is an Indian word meaning, "a great country," and it is the name of the northwestern part of North America, formerly called Russian America.

2. *To what Government does Alaska belong?* It was ceded by Russia to the United States under the treaty negotiated by Mr. Seward, March 30, 1867, and cost us \$7,200,000.

3. *What white men first visited Alaska?* It was discovered by Russian sailors under Behring in 1741. The coast was more fully explored in 1778 by Capt. Cook, the famous navigator. The interior has been visited and described by recent travelers.

4. *How large is Alaska?* Its area is over 580,000 square miles, or about equal to that of the States east of the Mississippi, and north of a line drawn from Memphis to Cape Hatteras.

5. *What is the shape of this great region?* The northern part is nearly 700 miles square, with deep indentations on the west and south. From the southwest the peninsula of Alaska and the Aleutian Islands extend away 1500 miles into the Pacific Ocean. On the southeast Alaska includes a very large group of Islands, and a strip of the mainland 450 miles long.

6. *Describe the Northern portion of Alaska.* It is said to be mostly a vast moorland, with scattered hills in places. It has a moist climate, and there are great extremes of temperature. This part is traversed by several large rivers, chief of which is the Yukon, rising in British America, and about 2,000 miles long. The western and northern coasts are inhabited by Esquimaux, who number 20,000. The Kenaian Indians live on the southern coast and along the rivers, especially the upper course of the Yukon. They are estimated at 6,000. The chief products of this region are fish and furs.

7. *Describe the southeastern part of Alaska.* This is a country resembling the coast of Norway, with its bold, rocky islands and promontories, and deep sea channels between. Some of its mountains are the loftiest in North America, and its glaciers are among the grandest in the world. But the mountains are also magnificently timbered, and there is abundance of gold, silver, copper, marble, iron, coal, petroleum and other mineral products. The climate is moist and mild. Vegetables and small fruit are grown with success. Lumber, mining and the fisheries are great and growing industries. The chief towns are Sitka, the capital of Alaska, on Sitka Island; Juneau, a mining town on the mainland farther north, and Fort Wrangell, some ninety miles nearer home. The whites are few, but industrious and enterprising. The natives are called Koloshians or Thlinkets. They number about 7,000 and live in sixteen tribes or villages. They strongly resemble other Indians in their customs and beliefs; but some are partly civilized.

8. *Describe the southwestern peninsula of Alaska and*

*the Aleutian Islands.* Their surface is hilly, volcanic and destitute of trees; but the climate is very mild, and the soil is fertile, affording rich pasturage for cattle and sheep. Fish are plentiful and excellent. The principal town is Unalaska, on an Island of the same name. The people are called Aleuts. They number nearly 4,000, and are far more civilized than the other Alaskans. Some distance north of the Aleutian chain are the Pribyloff Islands, the center of the great seal fisheries. These are controlled by the Alaskan Commercial Company, which pays the United States Government \$300,000 a year for its privileges. The Company maintains thirty-five trading stations on the islands and along the coast of Alaska. It employs many of the Aleuts as sailors and hunters. The Aleuts also have the exclusive privilege of hunting the sea otter for its fur, so that they are a well-to-do, thrifty people.

9. *What is the moral and religious condition of the Alaskans?* Those in the southeast are degraded heathen, largely controlled by their "medicine men," shamans, or priests, a wretched and unprincipled class of men. Gambling and drunkenness are common. Slavery and polygamy are prevalent. Sorcery and devil-worship are practiced. Many pagan superstitions and practices prevail among them. The Kenaian are less superstitious and more inclined to an honest, industrious life. The Esquimaux are a simple, kind hearted people, but living in great moral darkness. The Aleuts are now nominal Christians, though they know very little of spiritual and practical religion.

10. *When were missions begun in Alaska?* Twelve Russian priests went to Kodiak island in 1793 and began to teach Christianity. They were followed by others, chief of whom was Veniminoff, afterwards Primate of the whole Russian Church. The Lutherans had a minister at Sitka from 1845 to 1867. The Episcopalians sustained a missionary at Ft. Yukon, in eastern Alaska, for a long while.

11. *What recent missions have been begun in Alaska?* Rev. Wm. Duncan, of the Episcopal Church, went to Fort Simpson on the extreme south border of Alaska in 1857, and met with great success in his labor. The mission is still prospering. Rev. Thos. Crosby, of the Canadian Methodist Church, began preaching near the same place in 1862, and was blessed with a great revival among the Indians. Some of these Christian Indians went to Ft. Wrangell to obtain work, and were assisted to open a school and Church there. By invitation, Rev. Sheldon Jackson and Mrs. A. R. McFarland, of the Presbyterian Church, took charge of that work in 1877, and it has since been very greatly enlarged, extending to the many other towns and villages. Within the last four years missions have been begun at various points along the coast farther north by the Moravians, the Baptists, the Swedish Reformed and the Episcopal Church. The Roman Catholics have also had some missionaries on the ground.

12. *What does our Society propose to do in Alaska?* We propose to embrace the U. S. Government's offer to co-operate in the industrial and religious education of the Alaskans. The Government will support a teacher, whose wife will be a missionary of our Woman's Board, on condition that the Society provides a building to cost not less than \$2,000. We are offered a location at Unalaska, on one of the Aleutian Islands, in a field as yet unoccupied by Protestant missions. Unalaska is the head quarters of the Alaskan Commercial Co., which has built a large number of stores, warehouses and residences for their people there. The people of these islands are peaceable and industrious. They live in comfortable houses, use civilized utensils and furniture, and follow their own style of dress. They are fond of music, many of them can read and write, and a few of the older people are highly educated. But their schools, formerly supported by the Russian Government, were closed at the transfer of their country to the United States, twenty-one years ago. Surely this is an attractive opening, an inviting field for missionary work, and the main expense is only at the start. The children of leading families on all these islands can be gathered into our boarding schools, and will be excellent subjects for a sound Christian training and culture.

#### REFERENCES

Elliott's "Alaska and the Seal Islands," (Scribners, New York.) S. Jackson's "Alaska," pp. 347-360, (Cranston & Stowe.) Whymper's "Travels in Alaska," (Harpers, New York.) Mrs. M. A. KEMBLE, Delaware, O.



## Report of the Secretary of the Alaskan Bureau.

Oct. 1887.

"The desire accomplished is sweet to the soul." The ladies of this Bureau, who, for the last two years have been doing all in their power to open Mission work in Alaska, cannot yet report their "desire accomplished." It is well that this Bureau is composed of women whose hearts are not easily made sick by "hope deferred." They are still pressing their souls in patience, with their eyes upon the light in the distance.

Had it seemed possible to establish our work independently of Government, as have some other sects, this long delay would not have been necessary. Individuals, may be interested and hastened, not so the Government. Strong men and many women have failed until recently, to induce the Government of these United States to do little more than glance at the condition and claims of the people of Alaska.

In not a few instances what devoted missionaries have done for the elevation of these people, has been undone by the Government officials.

During the past year a Congressional Committee has visited Alaska. On the return of these men, they reported the imperative necessity of an increased appropriation for the ensuing year, which, doubtless, will have more weight with the authorities at Washington than all the petitions they have received. Public attention has been attracted to Alaska as never before. Last Summer, there was not conveyance enough for more than a fraction of those desiring to see this "new country." It is said that the coming year, additional steamers will be put upon the line to meet the increased demands of the public.

The fishery troubles of the East, have directed the attention of those interested, to the inexhaustible supply of fish in the waters in and around this neglected possession of ours. In one City alone, a dozen or more fishing vessels are being constructed for use in the Alaskan waters.

Rich gold and silver mines are being discovered in the mountain range which extends the entire length of Alaska. By many, these mountains are believed to be a continuation of the Rocky Mountains even.



to the extreme West of the Aleutian Islands, and that they are, as rich in precious metals in the West as in the Eastern portions. 13

It is expected that these attractions will induce large numbers of men to go to Alaska as early in the Spring as they can get there.

Probably some of these may be good citizens; possibly, Christians, but if we may judge by precedents, a large majority will be of the class who will take along the liquor and gambling saloon with all their attendant vices. This fact places upon us added and weighty responsibilities. The question we have to settle is—shall we let these emissaries of perdition precede the cross of Christ?

— Another matter to be considered is this: Dr Jackson has selected the locality he considers the best in Western Alaska for a Home and Industrial School, but he cannot hold it for us, as all land not already taken by others is free to whoever wants it. Evil eyes are upon our location and if we do not <sup>take</sup> possession in the earliest Spring we may lose it.

Not far from this locality is the  
Island of Unga.

(one of the Shumagin group) where our dear Mrs. Carr did such efficient service for the Master in the few months she was permitted to remain there.

Dear Sisters, do you know that if Mrs. Carr had had a home as comfortable as we provide for our animals, it is possible that she might have continued her work for years? On learning of the privations of Mr. and Mrs. Carr, it was considered a piece of cruelty to send another lady, before a comfortable home could be provided for her, but how to provide it, was a hard question to answer. After long and careful thought, it was decided to adopt the plan so successfully used some years since, to raise money for a special purpose, viz., to issue subscription books to obtain fifty cent shares in the Home, with the autograph of each contributor so far as practicable. These books were issued in April last; a good degree of enthusiasm has been



gressed so rapidly as it would have, had not ill health of the Secretary  
14 of the Bureau prevented correspondence. By the efforts of one  
lady, four books of 100 names each, have been filled and her  
efforts are still being put forth for more. Another, to whom a  
book was sent, replied at once, asking for a dozen more. It  
has been impossible to learn how much has been collected, as  
most of the books are still out. When this plan for raising  
the money was decided upon, it was also decided that the name  
should be the

Jesse Lee Memorial Home and Industrial School

Why this name?

Because the indomitable courage and perseverance of Jesse Lee  
"the pioneer of Methodism to New England" planted Methodism  
in the extreme East of our land, it was thought eminently proper  
that his name should be placed upon the first piece of Methodist  
property in the extreme West.

The outlook for success in the near future, is brighter than at  
any previous time. Dr Jackson wrote from Alaska as follows:

"Bishop Fowler with his family were fellow passengers with  
me on the steamer. The Bishop manifested much interest  
and said he was in favor of sending a minister to be supported  
by the Missionary Society and then several teachers to be sup-  
ported by the Government. x x x

Gold has been discovered on the Shumagin Islands and by  
another season, there may be a rush of miners to the Methodist  
section. This will secure more frequent communication with the  
section and of course, increase its importance. x x x

I am still a firm believer in the success of a "Home" in the  
locality selected and hope God will prosper your effort for  
a "Jesse Lee Memorial."

A conversation was had with the now sainted Bishop Harris  
when in New England last April, in regard to the Parent  
Society sending missionaries to Alaska the ensuing year. He



manifested much interest in the subject and said "you write it all out for me just before the meeting of the Missionary Committee and I will present it." Dr Reid said that last year he did his best to have an appropriation for Mission work in Alaska. He will do the same this year. His influence, with the efforts of Bishop Fowler, and others who it is hoped will add their voices, we trust will induce the Committee to send Missionaries with Mr. and Mrs. Arms.

If so, it will make their lives less lonely. The ladies of this Bureau are fully conscious of the numerous and pressing calls "nearer home," of the greater attractions of work already successfully established, but they plead for these far-away people who have been neglected by the Government and entirely ignored by the Methodist church these twenty years that this vast territory has been ours. Even the little band of Moravians have expended \$15,000 in one year for homes and school buildings alone. The great Methodist church has expended the magnificent sum of thirty dollars, for mission work done by the wife of a Government teacher, who gave her services to our Society and her life, a martyr to discomfort and lack of medical attendance.

Where is the consecrated medical woman who will go to Western Alaska as a Missionary? Humanity and Christianity call aloud for such women! "No knowledge of any medicine or medical herb exists among the natives of Alaska!"

To speak the words we would as to the condition of the women of Alaska into the ears of our Christian women, is all that is needed to cause them to respond in person and with money.

The relation of one little incident may induce others to "go and do likewise." Last Winter, Dr Jackson, spoke several times in and near Boston, upon "Alaska and its needs." Two ladies came 25 miles to hear him. A few days later one of them wrote, "Since we heard Dr. Jackson we have talked of



nothing but Alaska. Mother, my sister and I have decided to give \$20.00 each towards sending Mrs. Arms to Alaska.

Our Auxiliary has also voted \$100.00 for the same purpose. How much more will it take to send her? Isaiah 65:24. The lowest estimate which can be made for cost of a "Home and Industrial School room, is \$5000. For its furnishing, travelling expense of Mrs. Arms, and support of girls in the Home \$2000 is the least we can calculate upon. The former, to be raised by shares—the latter by donations. We greatly desire a gift of \$500.00 (or more) for a little missionary home, or for mission work at Unga in memory of our first missionary in Alaska. Will not the women who have abundance, as well as those who have little, remember this "new work with their means as "God hath blessed them"?

Mrs L. H. Daggett, Secy

### Woman's Home Missions 1890

A letter to Mrs. Daggett from Bro. John Carr, occupying our mission at Unga, Alaska, is full of cheerful hope and zeal. He found an empty home left by a hunter, which he immediately took possession of, it being the only unoccupied one in the place. The walls were musty and covered with which he lent to the Navajos of New Mexico, a tribe for whom to the Navajos of New Mexico, a tribe for whom

Noble women are giving their lives to the Indians. Miss Alice Fletcher is with the Nez Perces, of Idaho, giving their lands to them in severalty. Alice Robinson, with her mother is a missionary of highest standing in Indian Territory. And now we hear that Miss Dodge has gone to the Navajos of New Mexico, a tribe for whom

### Woman's Home Missions Our Mission Homes in Alaska.

Sept MRS. L. H. DAGGETT. 1890

The material and furnishings for the "Martha Ellen Stevens Cottage" at Unga (for which Mrs. Stevens of Iowa gave more than half the cost) were shipped from San Francisco in June.

The Jesse Lee Memorial Home must be sent September 1st or not until next year. *It must be sent then*—even if the lacking thousand dollars has to be borrowed—and with it must be sent a teacher whose support is lacking, too. A talented, experienced, consecrated teacher stands ready to go; will leave a lucrative position for this far-away, isolated place, if only some one will provide for her support. How many individuals and auxiliaries will send ten dollars each towards this—*immediately*? or five, or fifty, or the whole \$500?

Prof. Tuck and wife opened our school last October in a "borrowed house." The school room is small, and only a small part of those who desired to attend could be admitted. So great has been the interest of these children that they attended school all through the Greek Church holidays—an unheard of thing. Some would stay until dark, and then have to be sent home, so much happier were they here than in their dreary abodes.

Now the *one thing* needed to provide room for all who would come to day school, and a home for the homeless ones is MONEY, and that at once, as no mail goes after September 1st until March or April of next year. Think of this when you decide about your gifts.



Our new home will have upon the first floor the Eliza Jane Baker Chapel and school room, (24x30 ft.,) a recitation room, industrial school room, a small room for kindergarten work, kitchen and store rooms, dining room, parlor and reading room, sleeping rooms upon second floor, and an attic that can be finished for additional rooms if needed. There are several rooms not yet named, and several others not furnished. "Little Lee's" room was the first taken and furnished. Among its furnishings is a beautiful picture, in wide gilt frame, of their angel boy; a large life-like picture of one whose name will be placed upon one of the doors, has been sent for the room. Of course these are not requisite, but they are *very* acceptable. The gift of \$100.00 gives the donor the privilege of placing the name of some dear one—here or among the angels—upon one of these unnamed rooms. Ten such would give us the lacking thousand dollars. Five dollars will buy a door, a window, or a beautiful desk for the school-room, upon which the name

of the donor shall be placed. Are there not those who, this centenary year of Jesse Lee's greatest work, will send a gift to the "Jesse Lee Memorial Home and Industrial School" at Unalaska, Alaska?

Methinks I hear his trumpet voice shouting from above "Less noise down there at your celebration in my honor, or more gifts of gold for my Memorial Home to elevate humanity would better please me. *Mine* was a life of *deeds*, not of *words alone*!" Listen! Does any one else hear him?

*Woman's Home Missions*  
Unalaska.  
Dec 1890.

Extracts from Prof. Tuck's letters just received—the last we can have until next April or May—will convey a better idea of the outlook of our work at Unalaska than any words of ours. He says: \* \* "Our beginning here has prospered far beyond our expectation. It would not surprise me if the building planned for should be crowded soon as opened, and Dr. Jackson says we have done five years work in one; that the society should send us at least three teachers for the new home."

He makes mention of numerous "supplies" received, all of which he will acknowledge in the spring. ~~Many~~ others, a chamber set, with two bureaus packed with new bedding and clothing from Oregon; also from Ohio were goods for the home and presents for themselves.

They now have the whole of the house, a part of which they had for their own use, and the school room last year. How many rooms? *Five small leaky rooms* for Professor and Mrs. Tuck and fourteen girls! Cooking, eating, laundry work and sleeping, and school teaching—all in these. This makes a telling picture for all who choose to look upon it. Here is another: \* \* "I have taught school and done, or supervised, nearly all the cooking and a large part of the house-work, while Mrs. Tuck was cutting, fitting, sewing and teaching all the girls she could attend to, to aid her! \* \* At last we feel our heads above water. The girls are now all fitted out with comfortable clothing and a good warm bed each," (double-deckers.)

One of the most pleasant and hopeful phases is the aid and sympathy from unexpected sources. Here is one instance: In one letter Bro. Tuck says: "Mrs. Tuck is spending the evening on

board the ——— cutter. She needed this rest greatly. Mrs. (the captain's wife) has been up every afternoon helping Mrs. Tuck make clothing for the children. \* \* Mrs. Tuck has just come back. Mrs. ——— has given nearly all her dresses for the girls, some of them in excellent condition; also several dollars worth of handkerchiefs for presents to the girls. We have had quite a donation of money to buy shoes for the children. \* \* If friends in our own church (these are devout Roman Catholics) are half as much interested as these people the house will come up next March all paid for, and we shall not lack for support in the future, nor funds to enlarge the building when needed. \* \* It is said that we could have at least one hundred children if we had accommodations for them."

There is a financial side to this question. The orphans must be taken and supported, but there are not a few families who would gladly send their girls to us and pay well for board and instruction. Several that were to have come to our new home and from whom we expected quite a revenue, have been sent to school at San Francisco this year. Now, my dear sisters, there are several things for special consideration and *action*. First of all, Bro. Tuck (who is doing house-work for us there) is paid by government to teach a *day school*. Nothing *more* is required of him and *nothing* from his wife. *All else is done for Christ and humanity!*

How long shall these devoted missionaries be allowed to suffer thus and the orphan girls left to be devoured by the human wolves that prowl about these localities? *Without neglecting anything else, are there not thousands who could "lend a hand" here, and that right speedily?*

MRS. L. H. DAGGETT.

## Woman's Home Missions.

DELAWARE, OHIO.

AUGUST, 1891.

### ALASKA.

DEAR SISTERS: I send you Miss Richardson's appeal, feeling confident that you will do your best to meet this imperative demand for help, and that right speedily. Not only our interest in this work, but a sense of obligation to Miss Richardson should induce us to furnish her with all needed to enable her to work successfully. Surely one who left a remunerative position as Superintendent of a State Industrial School, to take up work in this far-away place, should not be left helpless to relieve the sufferings of these destitute children—girls which wolves in human shape are seeking to devour.

As much of the home as the money in hand will pay for will be made ready at once, but this will not finish and furnish one-half of the rooms. More than this, it is doubtful if the government can fulfil its promise to support the children, as the Congressional appropriation for Alaska was so small. Of this we may not definitely know before September, when it will be too late for us to raise it. It must be done now or leave these girls unprotected. Expecting government aid, only five hundred dollars was asked to be appropriated by the society. All above this must be made a special donation for this purpose. How many camp meetings will adopt children in our Jesse Lee Home? Will not every one who reads Miss R.'s letter take steps to aid in this work? (Enclosed leaflet will tell you cost for various purposes.) Please notice her call for combs, etc., as well as material for clothing, and don't forget that it can't be made without needles and thread. Thimbles and scissors, for children are requisites. Everything children need here they need there. Count them up. Send all well boxed by middle of August, to Capt. Charles Goodall, Market street, San Francisco, Cal., for Prof. Tuck. Let no package weigh less than one hundred pounds.

Yours hopefully,

MRS. L. H. DAGGETT, Sec. A. B.



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OUNALASKA, ALASKA, June 12, 1891.

MY DEAR SISTER DAGGETT: I hope and trust you are on your way here ere this, with the new house and lots of things beside, but I will write. I am so very anxious to see and talk with you. If I had only known when I saw you what I know now of this work and its needs, I assure you I should have talked much faster than I did. I am afraid words are inadequate to express all I want to say. It is a great wonder that so much good has been accomplished under such difficulties. Truly God has worked through Brother and Sister Tuck in a wonderful manner. Still when I think how much more might have been accomplished if they had had more room, and more to do with, I feel sorry that the house was not sent before. Sometimes I think of the bare possibility of its not coming this year, and my heart sinks within me, and I feel like crying out, "What shall we do?"

Several children have been added to our home since I came, making nineteen in all, and another steamer is due this very day, and we expect she will bring three or four more. Where shall we put them? The Governor of Alaska says there are some sixty children who ought to come here from St. Paul's Island, and if we turn them away surely some of them will be lost. The question comes to me, who would be responsible for their souls! I cannot bear the thought of turning one away to sin and death.

Three of the girls sleep with me on a lounge. The first night I slept very little. It seemed to me as if I could not endure it, but I went to God as I do with everything, and the next night the lounge seemed much larger. Although it is very damp and rainy and the wet breaking in all over the house, and coming up through the cracks in the floors, yet my health was never better. I wish Sister Tuck could say the same. I realize each day more and more how overworked and run down she is. Sometimes I think she may never recover. Brother and Sister Tuck are just suited to this work. I think no one could have done better; not many so well as they have.

Well my dear sister, notwithstanding our difficulties we have a happy home. I like the girls much and they seem to like me. I see no reason why a house which would hold seventy-five should not be filled as soon as furnished. If the people of the East could only see and know our needs, the house would soon be here. I am sure when I was at home I had no idea so much was needed here.

At Middletown I was in the habit of making over clothes for the children, but here we have nothing to make with, and not much to make either. We need combs, brushes and everything of that sort. Please do not think I wish to complain, but I do wish you knew all about it. I wish you were here to keep house for only one month. I would not have you think I am sorry I came. I am very glad, and wish I could have come before. I deem it a great privilege to help in this good work. I hope you are in good health, and will be able to come to us soon. Yours for God and Alaska,

LYDIA F. RICHARDSON.

Ootheavie, a village of three hundred Esquimaux, is the most northern mission in America. The Presbyterians have here a contract school. The money needed for its establishment was generously contributed by Mrs. Elliott F. Shepherd, of New York. There is in the world only one more northern school.—*Spirit of Missions*.

### Conferences and Districts.

## Alaska: Its Schools. 1890

BY PROFESSOR WILLIAM WELLS.

September 18, 1890

Alaska has been fearfully neglected in regard to its schools. It was a strange fact that while the real owner of the country did nothing for the education of its wards, Russia has continued to devote comparatively large sums for this purpose; but Russia did this for her Church rather than the schools, and as the United States could do nothing of the kind for a Church, and nothing was done by the State, the whole matter remained for a long time in a state of total neglect. This was remedied in a measure, and so far as possible by the Missions, for the first object and work of these was to bring in the children, and thus some of the Missions have remained to this day more as schools than as churches.

Of course, the first thing to understand and master was the language of the native Indians. This task was rendered comparatively easy by the fact that all the Alaskan Indians speak and understand the same general tongue all along the Pacific coast. The variation among the tribes is so slight that it is quite easy to pass from one to the other in the school and church work. There is besides this a native *patois* that enables the trappers and miners to confer with the native, which is an odd jumble of the French, Russian, and English on the native base, but this is, of course, ignored by the teachers and preachers.

The work of the missionaries in various centers in the matter of founding and supporting schools has been very successful, and the extent of their labors has been a marvel, going out to the most distant points of this most extensive and scattered land, taking in not only southeastern Alaska, which is the only portion easily accessible, but extending also to the long line of the Aleutian Islands to their farthest limit. These schools were soon accompanied by homes for the orphans or neglected children, and to these were finally attached industrial schools for the teaching of trades and domestic operations. The model and most successful one of all these is that one at Sitka, originally founded by Dr. Sheldon Jackson.

But at last the Government, by the appeal of the Alaskans, was spurred on to duty, and arrangements were made to establish district schools. A Territorial Board of Education was formed, and Dr. Jackson, of the Presbyterian Mission work, was placed in the post of General Agent of Education in Alaska. He soon found that the only practical and immediate way to advance the interests of the charge was to take advantage, so far as possible, of the work already accomplished by the missionaries, and to adopt, to a certain extent, the schools already established and in successful operation. And thus sprang up the system of assisted schools and contract schools, the former receiving a certain sum to aid them in their work on the condition of making it more general, and the latter taking a contract with the Government to perform a work aside from the Mission, though in connection with it, that would impart to a certain number of children, or indeed young men and women, the elements of education and a teaching of the trades, etc. One hundred dollars annually given by the Government will support, clothe, and train pupils in these schools, only those being chosen who show an aptitude for the work.

The present status of the educational system is that there are now in all Alaska 14 day-schools entirely supported by and under the care of the Government, four boarding-schools aided by it, as well as quite a number of Mission schools of the various Denominations now active in Alaska. The day-schools teach about 1,000 pupils, and two of the training and home schools about 200. The principal day-schools are found in Sitka, Juneau, and Wrangell, while some of them are as far off as Ko-



diak and Afognak, in the Aleutian group, and even on the banks of the lower Yukon River. The Moravian Church is quite active in the most distant regions.

The Industrial Boarding-school at Sitka shows such a fine record that we may give its concise report as a specimen of the value of the work. There are 16 teachers and assistants, six of whom are natives. Of pupils, there are 170, about two-thirds boys. These latter make and mend shoes of all kinds. Twenty of them are carpenters, 4 are blacksmiths, and 6 are engaged in bread-making and its kindred ~~work~~ <sup>ings</sup>. They make scines for fishing, and do good ~~work~~ <sup>work</sup> in the line of furniture for their homes. Here, also, there are private homes or cottages to teach them the art and comfort of our domestic life; and several of these cottages that we visited were very neat and attractive, being occupied by some of the elder pupils who had married and settled in them. Some of the boys from this school have gone to the Moody schools at Northfield, Mass., and two are at Carlisle learning trades.

One of these schools at Anvik is nearly 4,000 miles from San Francisco, and so far from civilization that as yet it receives the mail but once a year, and the Moravians at Bethel are no better off in this respect. The Alaska Commercial Company, that has the lease of the two seal islands, is also required to maintain schools in them for the benefit of its employees. The Russians support about 17 parochial schools solely in the endeavor to hold its communicants to their faith. The leading Russian church, which is at Sitka, claims to have 100 communicants, but most of them are of a very loose kind, and the effort of the Russo-Greek Church to keep up its schools in the Russian tongue and creed must eventually be a failure. There are a few Catholic schools that are mainly in the charge of the Jesuits. The best schools are still in charge of the early missionaries, many of whom stick to their post with a commendable tenacity and a determination to make a life-work of their labors.

The great question now is, "How does the present system succeed, and what are its wants?" Dr. Sheldon Jackson at the head of the work as agent is a thorough worker and a most efficient official. There is naturally a complaint that as the leader of the Presbyterian Mission work he will be partial in his patronage of the schools. But he is under the control of the Territorial Board, composed of the governor and the chief officials of the capital, and accountable to our General Educational Commissioner, Dr. Harris, at Washington. This naturally ties his hands and keeps him within a line acceptable to these gentlemen.

The new governor, the Hon. Lyman E. Knapp, is a most genial and pleasant gentleman, and kindly gave to your correspondent much of the information that he here imparts. Mr. Knapp has thoroughly studied the school question in his district, and is in hearty sympathy with all the efforts that are being made to extend the system; but it is now subjected to many drawbacks. In the first place the immense distances make it quite impracticable to visit all his charges; some of them would require a year to get a return from the chief agency. The salaries, for instance, are only paid on indorsement of the inspectors of the schools, and after the reports are sent to head-quarters and indorsed and have gone through all the necessary red tape it will be a full year after they are due that the salaries of some of the most distant teachers are paid. This, of course, is destructive of comfort toward the teacher, and makes it quite impracticable in many instances for them to accept the situations. Therefore it is clear that Alaska must be more independent in this matter and more at liberty to do her own work in accordance with the special circumstances that surround her. There ought to be district superintendents for special regions; there ought to be a permanent fund, instead of the vacillating annual one by Congress; and there ought to

be a law for compulsory attendance. That this can be made very effectual is seen from the success attending an effort of this kind in Sitka on the personal responsibility of the school authorities there. The children received tin badges to wear around their necks as a mark of the school, and a special police were required to see that all such children were at school. A fine on the parents to the extent of a few blankets soon brought the delinquents to terms.

Take it, therefore, all in all, a very good work has been begun in Alaska in the line of general education.

### "Alaska.--Its Mission Work."

*Editor Christian Advocate:* There are certain writers upon whom one instinctively relies as "an authority" upon any subject they choose to write. Such a one is the author of an article under the above head, which appeared in your issue of Aug. 28.

Years ago, to "cross the Alps" was the highest honor coveted by some travelers. To-day, go to Alaska, come home and "write a book," or an article for the paper, seems the most proper thing to do. Were these writings reliable, all interested in the Alaskans would rejoice at their appearance. But the sad discrepancies between many statements of these visitors and those published by Government, as well as by those who have traveled all over and through Alaska and spent years in its study, is sometimes fearful. In these days it is no hard task to write an intelligent and truthful article upon any phase of Alaska. One need not go there to do it. In one public library lately visited by actual count over forty volumes on Alaska were found, more than half of which were either Government publications or by writers accredited by Government. Doubtless all over the land similar collections can be seen if looked for. Then why these superficial articles by able pens!

Had not one paragraph in the communication referred to contained inferences detrimental to the work of the Woman's Home Missionary Society of the Methodist Episcopal Church in that Territory, present and prospective, or had this been from one less known, no reply would have been made. As it is, the generous donors, including the givers of the "widow's mites" to our work there, and those who have and are still earnestly striving to increase the number of these gifts, are entitled to a correction of the statements made in regard to Methodist Missions. These I desire to make, and also to present a few facts which may possibly interest some in Mission work for Alaskans who hitherto have given no thought to this subject.

#### PEOPLE OF ALASKA.

Of Alaska's importance Mr. W. H. Dall, after a trip to Europe, writes: "I came back convinced from personal inspection that Alaska is a far better country than much of Great Britain, Norway, or even part of Prussia." Of the people Petroff says: "The four families or groups now distinguished in Alaska are the ~~to~~ <sup>to</sup>, Aleut, Thlinket, and the Athabaskan. ~~first~~ <sup>first</sup> three named occupy the whole coast of Alaska, forming, as it were, a barrier between the Athabaskans in the interior and the sea-coast, except in one instance, where the latter people have succeeded in supplanting the Eskimo on the shores of Cook's Inlet." Each of these families are subdivided indefinitely. Although nothing is as yet certainly known as to the origin of these people, it is believed by most persons who have studied this subject that the Eskimo and the Aleuts are of Asiatic descent, while the Thlinkets and Athabaskans evidently descended from the Indian race of the East. Some go so far as to designate the tribes from which they came. All through the center, west, and north-west are found clans who are as degraded and heathenish as any to be found in foreign lands; some as barbarous as those of Bishop Taylor's diocese.

#### MISSIONS OF ALASKA.

None too much was, nor could be, said by your correspondent of the work done by the Presbyterians in Sitka District, under the leadership of that intrepid pioneer, Dr. Jackson, who is the head and front, side and rear, of all Mission and educational work in Alaska Territory.

Here let it be said that no other Mission can ever become so grand in its proportions as this is destined to be—certainly not until the now much-talked about railway shall have pierced the great heart of Alaska and leaped upon the Siberian shores. Why? Because no other place is so easy of access, so far as now known; no other place has the natural attractions to call travelers from all quarters, who will heap their exclamations at the base of the glaciers, their gold into the treasury of the Mission, and their contributions upon the table of the Editors.

The busy Episcopalians are located upon the great bend of the Yukon River, among the pagan Indians (and the mammoth mosquitoes). Nearer the Yukon's mouth, which stretches itself to the enormous width of 40 miles, is found the ubiquitous Jesuit at his usual work, but so still that his was not counted among the Missions. It is there for all that. The Congregationalists have no Mission there, nor ever need to have so long as their brother Presbyterian is so efficient. Somewhere toward the west coast—I do not know just where—a band of Swedes have begun work. The little Moravians have found some of the most needy—every way needy—people in one of the most inaccessible localities in Southern Alaska—called it Bethel—and are doing their best at great disadvantage. In looking at Kadiak Island and its surroundings, it is said—not authenticated—that the Baptists exclaimed: "See, here is water; let us locate here." They did, and from reports do not regret their choice. Nor need they, as they have an intelligent class of people to be rescued from the demon of intemperance, as well as from Greek Catholicism. Here was established the first Mission of the Russian Church in the latter part of the seventeenth century.

#### METHODIST MISSIONS OF THE WOMAN'S HOME MISSIONARY SOCIETY.

The extreme western settlement of the "Methodist district" is more than 2,000 miles from the Mecca of Alaska's tourists. This district embraces the Aleutian chain, Shumagin group, and so much of the Alaskan Peninsula as the Methodists will occupy.

Why go so far off? Because Dr. Reid chose this section when Alaska was divided among the various Missionary Societies (Dr. Jackson being authority for this statement), and because, next to Sitka District, this is easiest of access from the States, and has the most promising class of people to work for. October, 1886, our first school was opened at Unga. From then until now this school has been continued with the exception of a time when the teacher was at home for the recovery of his health. The success has been greater than was anticipated. The teacher and his wife—until an accident caused her death—devoted all their time outside school hours to Mission work. This is a mining place attracting many white men who, with the whites that have married native women to avail themselves of the fishing privileges, compose a Mission field of itself, aside from the natives. There should be a missionary of the Parent Board stationed here.

October, 1889, a second school was opened under the auspices of the Woman's Home Missionary Society. This at Unalaska. Of this place an extract from a Government report reads thus: "This is the most important settlement in western Alaska, and is the center of all trade in this region, or that shall develop in the future. It is the natural outfitting station for vessels passing between the Pacific and Arctic Oceans." This village is situated upon Captain's Bay, which is free from ice the year round. Here we feared opposition from the priests of the Russian Church. Instead of this his children and the grandchildren of a former priest



were among the first to ask admission to our school. One pupil was sent from 600 miles up the coast as soon as the existence of the school was heard of. Every part of the limited space in our borrowed room was crowded from the first, and many had to be excluded. All through the Greek holidays these children were at school—an unprecedented thing. Our teachers were saddened all through the damp, windy winter because they had no home in which they might shelter the destitute children that came to them. They were made still sadder when they learned that the Jesse Lee Home and Industrial School was not to be built this year. We, too, were greatly disappointed, but we must wait until over \$1,000 more is in our treasury for this purpose. In place of our commodious Home, a small, leaky house has been hired and fitted up with "double decker bedsteads," etc. Into this will be taken as many of these homeless ones as it will hold. It is hard that teachers who are willing to be shut out from home associations and deprived of even a word from dear ones at home for seven months in the year for Christ's sake and humanity should be subjected to such privations. Before another winter (D.V.) the name of Jesse Lee, the "pioneer of Methodism" in the extreme East, will be placed upon a Home worthy of his name in the extreme West of our broad land, into which will be gathered these children—so very like the Japanese in intellect as well as feature—where they can be trained for Christ and His work among their own people.

Because the population of Alaska is so small when compared with "China's millions," shall we leave them to perish upon our own soil? Then let him who has but two little ones in his own home leave them to die uncared for, while he goes forth to "rescue the perishing" that cry from the great highways and byways! Would Jesus do that?

MRS. L. H. DAGGETT,  
Secretary Alaskan Bureau of the Woman's  
Home Missionary Society.

A special urgency is upon the New England department of the Woman's Home Missionary Society to secure funds with which to build the Jesse Lee Memorial and Industrial Home in Alaska. Dr. Sheldon Jackson, U. S. general agent of Education in Alaska, writes under date of Nov. 12:—

"I have just heard from Unalaska. The revenue cutter brought down six girls from the Seal Islands, and gave them in charge of Prof. and Mrs. Tuck. They now have fourteen boarding pupils in their little home. The captain and officers of the revenue cutter made up a purse to help to procure suitable clothing for the girls that were brought down from the Seal Islands. The work has opened beyond all expectation, and it has now become an urgent necessity that the new home building should be erected early in the spring. Any delay in its erection will jeopardize your interests, and might cause a reaction in public sentiment, which is now so favorable to the school. A reaction in public sentiment on the islands would put back your work years."

Prof. Tuck is a Maine man. His dear old parents are still living at Farmington, while their only child is at the other extreme of our broad land, where no word can come to them or go to him from October to March. The centre between the two extremes, eastern Maine and western Alaska, is said to be about 300 miles out from San Francisco—in the big waters. Should not a son who is willing to shut himself out from all friends seven months in a year for Christ and humanity's sake, have a Home in which to gather these homeless, bright girls? Should not parents be comforted by the knowledge that he has a comfortable home for himself and his work? Send donations to the secretary of Alaskan Bureau, Mrs. L. H. Daggett, 287 Bunker Hill St., Boston, Mass., or to the treasurer of the W. H. M. S., Mrs. A. R. Clark, 169 York St., Cincinnati, Ohio.

New Series.]

[F. O. D.]

By the Daughters of the Republic.

## OUR ALASKA HOME.

The United States government has recently undertaken the establishment of public instruction in Alaska. This is being done in co-operation with the missionaries of different denominations. The Presbyterians, Episcopalians and Moravians have already availed themselves of the advantages afforded by this alliance, and the Methodist Church has now the opportunity to do so through the Woman's Home Missionary Society, which has recently completed an arrangement for the establishment of a school in that part of the territory which by common consent it is theirs to occupy, the Aleutian islands. The compact, on the part of the government implies the support of a teacher for secular instruction, whose wife will be supported as a missionary of the Woman's Board; and on the part of the society, the furnishing of a building, to cost not less than \$5,000. The society has accepted this obligation, and has now in circulation subscription lists for the collection of the above amount. As a home the building will be for the accommodation of the teachers, the missionaries, and such pupils, not resident as may avail themselves of its advantages. It is designed that the school shall be for hand as well as head and heart training, whence girls and boys will go out fitted to work for the elevation of their people. Of the need and purpose of these schools, Dr. Sheldon Jackson, for many years superintendent of missions, and now general agent of education in Alaska, says, "It is to instruct a people, the greater portion of whom are uncivilized, who need to be taught sanitary regulations, the laws of health, improvement of dwellings, better methods of housekeeping, cooking and dressing, more remunerative forms of labor, honesty, chastity, the sacredness of the marriage relation and everything that elevates man. So that side by side with the usual drill in reading, writing and arithmetic there is need of instruction for the girls in housekeeping, cooking and gardening, in cutting, sewing and mending, and for the boys in carpentering and other forms of wood work, boot and shoe making and the various trades of civilization."

It must be remembered that ranging over a vast extent of territory, more than 2,000 miles in an air line from east to west or as far as Washington from California, and from extreme north to south as far as from Maine to Florida, the civilization of the Alaskan embraces many degrees. Within this range we have the lowest and vilest heathenism, infanticide, suttee, cannibalism, shamanism, witchcraft, the abominations of the original heathen condition of the people; and superadded to these the nameless evils that follow connection with unprincipled whites. Upward from these low and brutal types the civilization of some of the races reaches a comparative degree of comfortable and respectable living. The Aleutians, under our charge, are the people farthest advanced in civilization and had, during the Russian possession of the country, both schools and churches, and compare favorably with some of the less civilized people of Europe to whom we

send missionaries. At Unalaska, where it is proposed to establish the school, the native dwellings are well built little wooden cottages, comfortable in the inside and neat in the surroundings.

The origin of the Aleut can not be ethnologically traced. He is most like the Japanese in appearance and characteristics and it is reasonably supposed originated from this people. They have intermingled with the Russian population and as a result there are many creoles among them. They are religiously disposed

and have adopted the forms and ceremonies of the Greek church. While under the Russian government, schools were maintained and there were among them persons of creditable scholarship. The schools are now discontinued and under the new order of things since our purchase of the territory, by the removal of the better class of Russians from among them, they are left with but a remnant of their former privileges. Nor is the Aleutian politically an Indian. In common with the other Alaskan tribes he was transferred to the United States as a citizen, with power to buy and bargain, sue and be sued, and all transactions with him are binding in law. He is self-supporting. He is not a ward of the government. We owe it to him and to his children as well as to ourselves, to restore to him that which he lost in the transfer from one government to the other, and for which he has suffered and deteriorated, *the school and the church*, and thus aid him to become what he desires to be a worthy and intelligent citizen of his foster country. We owe it to ourselves and our children to cancel in some degree, if possible, the dishonor that attaches to our dealings with our heathen dependencies.

Of the locality and its facilities for wide influence, Dr. Jackson says: "From the Kadiak group of islands, nine days battling with the waves, brought us to Unalaska."

This is the Commercial port of Western Alaska and has a population of three hundred and forty of whom one hundred and thirty-two are under twenty-one years of age. Unalaska is the headquarters of seventeen stations of the Alaska Commercial Company and two of the stations are distributing points for five other stations, making twenty seven stations supplied from this point.

The company has large and well appointed ware houses, residences, stores, etc.: and has also erected thirty double frame houses, which are furnished free of charge to the best native hunters in their employ. The Russo-Greek church has here a day school, but while there seemed no room for a day school, it is an excellent position for an industrial boarding school, into which could be gathered the half-breed children of the traders (some of whom are now, at a great expense, sent to San Francisco,) and the many orphan children that are found in the villages, even a thousand miles away, that are tributary to Unalaska. To establish such a school the Methodist Woman's Home Missionary Society has made an appeal for funds."

From the facts and testimony here given, we can not fail to be impressed with the advantages for far-reaching influence that this location affords. Here at a central point we have the opportunity to plant a beacon light that shall shine out on all these waters "a thousand miles away." We do not go to the absolutely poor nor to the absolutely degraded, we go to a hopeful field and we go where we are loudly called and where our help will be appreciated.

Of this location it is said: "Unalaska is 2000 miles from San Francisco, and what San Francisco is to California, is Unalaska to all Alaska west of Kadiak. It is the point of departure for and from all this vast area. It is most fittingly chosen and beautifully located. The panorama of land and sea here in summer are most attractive. Here along a pebbly beach for more than half a mile is an irregular row of framed cottages. The people are amiable and docile, deferential in their manners and faithful in their domestic relations. The climate is mild, the average summer temperature being fifty degrees, that of the winter thirty." 8

In 1866 Dr. Jackson started to locate a party of teachers along the way from Puget Sound to western Alaska to a point as far westward of Puget Sound as New England is eastward.

He says, "Everywhere we were impressed with the urgent need of government schools and christian missions. At one interview an old man pleading that the children might have a chance, said with much pathos; 'My father never had light; now I am old, light has come, but my eyelids are stiff and only a little light gets in.' Upon another occasion a missionary visiting a



siek native found him in the last stages of consumption, lying in a blanket upon the floor. His family had driven a stake in a crack of the floor. The upper end of the stake was split, and in the split was held an open book so that the sick man could look upon it. In reply to the question, what that was for, the sick man replied; 'you have told us that in that book God has promised us a home, when we die. Now you know I can not read it, and no one ever came to teach my children to read it, and so I had them place the book where I could see it and I look at it and say. "God, they tell me that you have promised me a home in that book, you know I can not read it and my children can not read it, but I want you to remember your promise." And the

old man died gazing on the Bible, which the indifference of the American people to education in Alaska prevented him, and is now preventing thousands from learning to read."

Contributions for the building should be forwarded without delay to either of the ladies named below. Let no one to whom this appeal comes send less than fifty cents, which gives a share in the Home. A Donation of \$100 gives the individual or society the privilege of naming a room.

Further particulars can be obtained from the committee:

MRS. L. H. DAGGETT, 287 Bunker Hill st., Boston, Mass.

MRS. E. E. MARCY, Evanston, Ill.

MRS. HENRY WADE ROGERS, Ann Arbor, Mich.

MRS. C. F. RICE, Tyler st., Lowell, Mass.

MISS E. L. WYMAN, Wilbraham, Mass.

MRS. C. L. ROACH, 809 L st., N. W. Washington, D. C.

MRS. J. O. SHERBURNE, Montpelier, Vt.

MRS. CHARLES F. SPRINGER, Anamosa, Iowa.

MRS. C. J. CLARK, (Woodford's) Portland, Me.

MRS. CHARLES GOODALL, San Francisco, Cal.

Any one desiring a book to obtain a list of names can address Mrs. Daggett.

#### BOOKS OF REFERENCE.

"Our Arctic Province," "Journeys in Alaska," "The Story of Mettahkatlah," "Reports of the Agent of Education in Alaska."

Women's Home Missionary Society of the Methodist Episcopal Church.

## ALASKAN HOMES

Of the Woman's Home Missionary Society of M. E. Church.

The foregoing pages will convince every reader of the necessity for Homes where Alaskan girls can be protected, educated, christianized and trained for future usefulness among their own people. The W. H. M. S. has day schools at Unalaska and Unga and a cottage at the latter place for our missionary, but our "Jesse Lee Home and Industrial School" is not yet erected.

We hoped to have had it ready for occupancy this year, but there is not money enough. Who will help?

One hundred dollars gives privilege of naming a room; \$50.00 will furnish it; \$5.00 will buy a door, a window, or a school-desk. Who will take a room or buy one of these or give a life membership and thereby pay for four?

The estimated cost of food for one child is not less than \$1.00 per week, clothing and other requisites half as much more. Who will support one of these destitute girls a year, or even a week?

Another need is an additional teacher. A talented and experienced lady stands ready to leave a lucrative position for this far-away, isolated place, but we have no money to send her. Will not those who are not called to this work, unite and send this sister teacher to her chosen field to save these girls?

Mothers! look about you and for a moment contrast your lot with those of whom you have read and say what you will do!

Send donations to the Secretary of Alaskan Bureau, MRS. L. H. DAGGETT, 287 Bunker Hill st., Boston, Mass., or to the treasurer of the W. H. M. S., MRS. A. R. CLARK, 169 York st., Cincinnati, Ohio.







sick native found him in the last stages of consumption, lying in a blanket upon the floor. His family had driven a stake in a crack of the floor. The upper end of the stake was split, and in the split was held an open book so that the sick man could look upon it. In reply to the question, what that was for, the sick man replied; 'you have told us that in that book God has promised us a home, when we die. Now you know I can not read it, and no one ever came to teach my children to read it, and so I had them place the book where I could see it and I look at it and say. "God, they tell me that you have promised me a home in that book, you know I can not read it and my children can not read it, but I want you to remember your promise." And the

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Further particulars can be obtained from the committee.

## PULPIT NOTICE.

Rev. Sheldon Jackson, Government Agent of Education in Alaska, will speak in Bromfield Street Church, Boston, February 9, at 2.30 P. M., in interest of Mission and Educational Work in that Territory. He will also describe his recent cruise of five months among the Eskimos of Behring Sea, Arctic Alaska and Siberia.

All are cordially invited to attend this meeting.

Rev. Joseph Cook will preside.

L. H. Daggett, Secretary.

### WOMAN'S HOME MISSIONS.

*Published Monthly, by the Woman's Home Missionary Society of the Methodist Episcopal Church.*

April, 1891

MRS. H. C. M'CABE, EDITOR, DELAWARE, OHIO.

All communications for the paper should be addressed to the Editor. All business communications and names of subscribers should be addressed to

MISS MARY BELLE EVANS, PUBLISHER, DELAWARE, OHIO.

### Notes from the General Executive Board of the W. H. M. Society.

The monthly meeting of the General Executive Board was held in Cincinnati, O., February 28, 1891.

The report of the Treasurer, Mrs. Clark, was adopted as follows: Cash in treasury, \$13,877.44; loan from Mrs. Kinsey, \$3,500.00; receipts from first quarter, \$8,000.50; total receipts, \$25,377.94; expenditures, \$14,077.44. Balance on hand, \$11,300.50.

A committee was appointed to arrange with Sheldon Jackson, U. S. General Agent of Education for Alaska, to deliver an address in Cincinnati in the near future in the interests of mission work in Alaska, and to invite the co-operation of sister denominations now engaged in missionary work in this far-away territory. Mrs. L. H. Daggett, Boston, Mass, was authorized to sign the contract with the U. S. Government for schools at Unga and Unalaska in the name of our Society, and the Treasurer, Mrs. Clark, was authorized to receive all moneys due the Society on contracts with the Government for the education of children in Alaska. A resolution was passed requesting Mrs. Daggett to go to Nooksack and Alaska to investigate the condition of our work at these points and to superintend the erection of such buildings as the Board shall direct.

### Literature.

*Preliminary Report* of the General Agent of Education for Alaska: This report, a pamphlet of fifteen pages, is exceedingly interesting. It shows the rapid depopulation of portions of Alaska. Civilized hunters have destroyed or driven away both fish and game leaving the people to die of starvation. An earnest appeal is made to Congress by Dr. Sheldon Jackson and other Arctic officers to import the Siberian reindeer to which the country is suited. Upon these the Siberians subsist as can the Arctic Alaskans as well. Report to be obtained of Office of Indian Affairs, Washington, D. C.







LADIES, ANI  
COATS, JACKETS, WRAPS, C  
SKIRTS, HANDKERCHIE  
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Secretary.

**Zion's Herald.**

WEDNESDAY, FEB. 4, 1891.

[Entered at the Post-office, Boston, Mass.,  
as second-class matter.]

— No American living is better acquainted, probably, with Alaska, its people, history, and resources, than Dr. Sheldon Jackson, who has conducted missionary and educational work in that Territory for the past fourteen years. He has recently returned from a five months' cruise, on board a revenue cutter, among the Eskimos of Bering Sea, during which he established a school at Point Barrow, the most northern habitable spot in that remote region. Illness prevented his keeping certain lecture engagements in this vicinity last month, but, as our readers will learn, under the heading of "Important Notice" on this page, the Doctor will speak four times, on Feb. 8 and 9 — three of them in Methodist churches in Boston, Somerville and Chelsea. This will be a rare opportunity to hear a man of mark, one thoroughly conversant with his subject, and brimful of facts and incidents. Don't fail to hear him!

**IMPORTANT NOTICE.**—Dr. Sheldon Jackson, Government Agent of Education, will speak of Education and Missions in Alaska, Feb. 8 and 9, as follows: Sunday, at 10.30, in Dr. McWhinnie's Church, Central Square, Cambridgeport; at 3 p. m., in Mt. Bellingham Church, Chelsea; at 7.30, in First M. E. Church, Union Square, Somerville. Monday, at 2.30 p. m., in Bromfield St. Church, Boston. To all these meetings the public is cordially invited, and **ESPECIALLY** ladies of the various Missionary Societies.

Cal. Chris. Advocate  
July 8, 1891

NEWS FROM OUNALASHKA.

Word comes from this our youngest and most remote province, and last to be entered by our missionaries, of gratitude, success and want. Letters received from Professor Tuck and Miss Rich-

**SPECIAL NOTICE.**— Dr. Jackson, U. S. Agent of Education in Alaska, will speak Sunday, Jan. 11, at 10.30 a. m., in Harvard St. Church, Cambridgeport; at 3 p. m., in Mt. Bellingham Church, Chelsea; at 7.30, in church to be announced. **891**  
Monday A. m., Jan. 12, at the Preachers' Meeting, Wesleyan Hall, to which the public is invited. At 2 p. m., a ladies' meeting will be held in Bromfield St. Church, to which all ladies from all denominations are invited. At this meeting the Doctor will speak of the condition of women and girls in Alaska, and the need for work in their behalf.

*Boston Preachers' Meeting.* — In place of the usual meeting, a class-meeting was held, with Rev. W. N. Brodbeck in the chair. Many spoke, and there was a good feeling. The speaking next Monday will be held at 11.30 A. M., when Dr. Jackson, agent of our Government Schools in Alaska, will speak in the interest of the Woman's Home Missionary Society. The subject will be "Alaska." 1891

ardson, our missionaries there, express their thanks for supplies that were sent them last August, and desires, if possible, that boxes of clothing, bedding and such articles as make home comfortable may be sent them by the summer or early fall steamer. Any considerable delay will be too late to reach them before the winter, and place them in danger of want and suffering.

It is difficult to realize these great distances, and to feel that San Francisco is east of the center of the United States; but so it is when this most western boundary of Alaska is considered. And the following extracts from letters just received from Ounalashka impress that lesson in geography. It is fresh and inspiring to hear these words from this distant field, in time one of the most distant into which our church has found its way. As we read their statements let us inhale the spirit that breathes through them. Professor Tuck writes under date of May 9th, "The washing machine which was sent up on the *Orca* came all right," and for it



he expresses thanks. "Miss Richardson came up on the St. Paul and is proving a valuable and much needed help to us." They are greatly distressed that they have not yet been able to get the house and materials for the fence. He fears, if delayed longer, the failure of our society to enclose the land needed for the home will crowd our church out of Ounalashka. They feel in great need of the house.

Professor Tuck says, "We had last year a family of twenty-one." "Our living space is less than four rooms, 15 by 15 feet, and this has to answer for kitchen, schoolroom, dormitories, halls, store room and all other uses to which rooms can be put." "We have an average attendance of fifteen or more day pupils from the village." "Our table is regularly spread for nineteen pupils and three teachers."

"If, by any accident, we should fail to receive the Home Building, you can see what a terrible outlook we have for the coming winter." Miss Richardson writes: "We are expecting eight or ten new pupils soon. \* We are now so full that we can hardly move without bumping heads or treading on each other's toes. \* Last year some of the pupils had other homes to which they could go. Most of those coming have no other place to go, and if we cannot take them they will go to the bad." And so the wail goes up again for the Home.

Captain Goodall has generously spent much time and effort and expense in trying to send forward the much needed home and supplies. But the infrequency of mails and unavoidable delays have made it a work of many difficulties. By the energy of the Captain the house will soon be on its way, unless there should arise unforeseen hindrances in completing the plans.

#### SUPPLIES.

Perhaps we can aid in securing the other supplies. The inability to know the number to be provided, until late, makes it difficult for them to send orders in time for the early boats; by prompt action and liberal donations on our part we may relieve the embarrassment. In referring to this we get another little glimpse into their life. Miss R—— says: "The freight which Professor sent for has not come yet, and our bill of fare has been and still is very meagre.

Our living is mostly mush and wheat bread. I truly think Professor has economy down fine." "I believe it has nearly taken Mrs. Tuck's life; her health continues very poor." Again: "Three of the children sleep with me on a bed-lounge in our room. The first night they were very restless, being crowded, and I did not sleep much. It seemed to me I could not endure it, but I went to God with it, as with everything else, and asked his help, and he answered soon. The next night the lounge seemed much wider, and I rested well. What should we do without the dear Burden-bearer."

So they come to us, asking that of our abundance we may send courage and comfort to them. We feel sure that the Christian readers of the CALIFORNIA CHRISTIAN ADVOCATE will not allow these noble, self-sacrificing workers to suffer. Perhaps the following list prepared by those on the field may help some to decide upon what they can best send:

#### "SOME OF THE THINGS WE NEED.

"Second-hand clothing of all kinds; new (or partly worn) girl's boots and rubbers; old-fashioned water-proofing for outside garments; two or three dolls, old or new, with or without dresses; last year's hats, with ribbons, laces, velvet, silks, etc., for trimmings; all kinds of bedding, such as pillows, sheets, blankets, etc.; heavy, all-wool flannel for underclothing, nightgowns, etc.; almost any kind of kitchen utensils; a Doty washer, large size; any kind of food material that will stand transporting, except fish; anything else that would be useful in a large family; illustrated books and papers; all sorts of games, like checkers, dominoes, jackstraws, parchesi, authors, word games, etc.; Bibles and Testaments, hymnals; fifteen to twenty-five Epworth hymnals; chromos, engravings and ornaments of any kind suitable for the sitting-room or parlor; some few articles of real artistic value for cultivating taste; frames, if possible, for the pictures."

Professor T—— asks for 600 pounds of packed butter, 200 rolls butter, 200 pounds California pressed figs, 200 pounds California raisins, these being considered very healthful for them there. May I suggest to those living in fruit districts that dried or canned fruits would be very acceptable? Any-

thing purchased on the island is of inferior quality, and at greatly increased expense. All who will help us in this matter are requested to send whatever they may find desirable to Capt. Chas. Goodall, plainly marked, "For Ounalashka." The steamer on which these articles must be sent probably will sail early in August. Therefore, it is necessary to have all sent in by the first of August, that they may be properly boxed and shipped.

In behalf of the Bureau for Alaska, and the Woman's Home Missionary Society, I ask for a generous response to these requests.

MRS. C. H. FOWLER.

The letter of Mrs. Bishop Fowler concerning the wants of our mission at Oonalaska brought a most generous response, and *nine* large boxes were put up at the Book Room, and sent by direction of Chaplain Goodall to the Alaskan steamer. We never saw a speedier or more liberal response to any appeal from our missions. The variety was very striking, and ran from dolls to needles and thread. *Aug 26. 1891.*  
*California Christian Advocate*

## THE EVENING STAR.

WASHINGTON:

SATURDAY.....October 31, 1891.

CROSBY S. NOYES.....Editor.

### THE METHODIST MISSIONS.

The Woman's Home Missionary Society Hear About Alaska.

DR. JACKSON MAKES AN ADDRESS ON THE CONDITION OF THE INDIANS—A CALL MADE ON MRS. HARRISON—PROGRAM FOR TOMORROW.

The Woman's Home Missionary Society continued its session this morning at Foundry Church. This session of the society is specially attractive, both on account of the high standard of the debates and reports and from the personality of the women in attendance. At the session can be found many of the ladies whose names have been identified with nearly every noble, charitable movement inaugurated in this country for many years. The personality of the presiding officer of the society is also an interesting one. Mrs. Davis, the president, rules over the assembly with a firm hand, and yet by her pleasant method of carrying out her decisions escapes all the friction so often encountered.

Mrs. Davis is a resident of Cincinnati and has long been an energetic worker in Christian and philanthropic work. She has for many years been a member of the board of managers of the Children's Orphan Home and president of the Woman's Christian Association. Socially Mrs. Davis is beloved by all who come in contact with her. Her husband, an eminent physician, died last winter. From the organization of the W. H. M. S. Mrs. Davis has steadily been elected vice president. Since the death of Mrs. Hayes she has served as president.



The session this morning was opened by devotional exercises by Mrs. F. J. Wagner, after which the minutes were read and adopted and interesting reports received from several conference corresponding secretaries. The work of receiving reports from the different bureaus was then commenced. Mrs. J. L. Daggett, from the bureau of Alaska, gave an instructive and hopeful report from this bureau. She asked for help for a continuation of the good work.

The report was followed, by request, by a talk from Rev. Dr. Jackson on the same subject. Dr. Jackson is one of the men who has devoted his life to work among the Indians in Alaska and his remarks carry as much weight as those of any other possible man. Dr. Jackson said it had long been his earnest prayer to interest the Methodist women in work among the Indians in Alaska. The condition of the race there was truly deplorable. Polygamy existed and children were sold into practically actual slavery at an early age. The doctor in describing the savage condition of the people spoke of the habit of killing a friend as a matter of friendship. Parents expect their children to kill them when they become old and feeble. Dr. Jackson said people had said that such a people were untractable and the better they were swept off the face of the earth the sooner, but the responsibility could not be evaded in such a manner. Dr. Jackson then gave illustrations to show that the Indians were exceedingly accessible to the word of Christ. The people were ready and waiting. Many of them had been waiting for years and in the darkness were groping out for the light. Dr. Jackson was exceedingly happy in the illustrations he used to make more striking his remarks.



SOME OF THE DELEGATES.

The growth and future importance of Alaska were dwelt upon by the speaker. He described the struggle and the gradual advancement which the Methodist women had made in their great work. The desire of girls among the Indians to go into the schools was dwelt upon and the hardships which the missionaries suffered eloquently pictured.

A large building was greatly needed and Dr. Jackson hoped that the society would enlarge its plans and erect a building of a size sufficient to accommodate the great need of the mission. At the conclusion of Dr. Jackson's talk, Mrs. Davis said the work in Alaska had been for a considerable time close to the hearts of the society. Dr. Jackson said the society, he knew, had been active and helpful in the highest degree. The Methodist church itself, he said, however, had not yet awakened to the need of work in Alaska. The M. E. church had done nothing there except what had been accomplished by the society. The practical value of interesting the entire Methodist church in the schools in Alaska was pointed out by the speaker. If a great and mighty church took up the schools Congress would not be so chary about making appropriations for these schools.

At the close of Dr. Jackson's talk the society expressed by rising its thanks to the eloquent divine and the interest which was taken in the subject which he had so ably discussed. Several ladies made earnest appeals for the Alaska bureau. The question of a contribution was brought up by Mrs. Daggett, but Mrs. Willing held that in justice to all the finances of all bu-

reans should be reported on by the regular committees. The treasurer, Mrs. A. R. Clark, expressed a like opinion, which seemed to be general. Mrs. Goff, from the rear of the church, remarked at this point that probably a very nice little love feast was going on in front, but the delegates in the rear were unable to hear in the slightest. This brought a proposition from Mrs. Willing that the seating of the members be rearranged. The proposition was referred. Mrs. J. G. Willing is one of the active and representative members of the society and is forward in all the discussions, with a clear power of debate and ringing voice. Mrs. Willing is one of the vice presidents of the society and secretary of the bureau for immigrants. She is a sister of Bishop Fowler. Mr. Smith, in charge of the transportation facilities, in a few words warned the members against selling or giving away of the transportation certificates, as they were issued only to the members personally.

The society then adjourned for lunch.

## Woman's Home Missions May 1892

CRANFORD, N. J., April 13: Our church in this village has only ninety members, forty-five of which belong to W. H. M. S. Our mite boxes yielded \$53, please tell Mrs. Ampt, and twenty-five new ones given out. We had Dr. Sheldon Jackson, March 6th, to talk on Alaska, and expect great results. Hope our treasury is out of debt and prospering.

ISABELLA A. MILLER.

## CHILDREN'S LESSON FOR JUNE.

QUESTION—When were the first missionaries sent to Alaska?

ANSWER—"In the spring of 1885 Rev. and Mrs. Wm. H. Weinland and Hans Vorgersen were sent to the Kuskokwim River as the first missionaries to the Esquimaux of Alaska."—Dr. Sheldon Jackson in "Gospel in all Lands," July, 1891.

Q.—When was organized the first church in Alaska?

A.—In 1784 Gregory Shelikoff found a settlement on Kadiak Island, and soon after organized the first school and the first church in Alaska. Here was for a long time the Russian capital and chief seat of their power and operations. They have a large church and resident priest.

Q.—Are the Alaskans a moral or immoral people?

A.—As among all heathen tribes, immorality abounds. Gambling, drunkenness, and among the heathen portion the superstitions and cruelties of heathen prevail.

Q.—What are their ideas of worship?

A.—They are firm believers in good and bad spirits; the latter need constantly to be bought with sacrifices and offerings. They believe in sorcery and devil worship. The old, sick and deformed are put to death with terrible and cruel rites.

Q.—What great industry lately introduced into Alaska is threatening the natives with starvation?

A.—The salmon canneries, for this reason: The natives used to cure large quantities of fish for their winter use, but the American canneries carry this article of food out of the country and by wasteful methods threaten the future supply.

Q.—What is the annual shipment of salmon?

A.—"Five million cans are annually shipped from Alaska, and the business is still in its infancy."

Q.—What does this mean to the natives?

A.—Starvation in the near future.—"Gospel in all Lands," 1891, July, page 303.

Note. The first Moravian.  
The Presbyterians sent Missionaries  
to S. E. Alaska in 1877.



REVENUE MARINE STEAMER "BEAR,".

Port of Unalaska, Alaska.

November 9, 1892.

Rev. Sheldon Jackson,  
Bureau of Education,  
Washington, D.C.

My dear doctor :

I have brought six girls from the seal Islands to the Jesse Lee school. Two years ago I brought down a like number. I am constrained by this part I have had in providing scholars for the school to give you my views of its character and accomplishments with the hope that they may excite interest in its behalf among its founders and supporters.

In all my experience in the country I have seen nothing that has rendered so much good to the people. From its situation it has tributary to it this whole western end of the territory where there are numbers of children and poor waifs, many the offspring of white fathers, growing up without the care of homes or the education and training of Christian parents.

Prof. and Mrs. Tuck have labored zealously and well to teach the scholars the necessities and requirements of decent living, and train them to become good house-keepers and proper wives and mothers. But they are cramped by the means and accommodations at hand. The school is already crowded to its utmost capacity and cannot take many whom it would be a mercy to give its protection, and who could be received with a suitable building and support.

I am sure the ladies of the Methodist Society could they understand the condition and field of the school and how well it is conducted, would become interested in its behalf and provide it with better facilities with which to continue and enlarge its work for the elevation of these poor neglected members of their sex.

I cannot be accused of bias for I am of an entirely different religious belief. Prof. and Mrs. Tuck know nothing of my writing. I am prompted by my interest in the country and the improvement of its people, and cannot remain blind to good to humanity by whomever performed.

Sincerely yours,

(signed) M.A. Healy,

Captain U.S.R.M.

WESTERN CHRISTIAN  
ADVOCATE, WEDNESDAY  
NOVEMBER 9, 1892.

MISSIONARY.

HOME MISSION CONVENTION.

The Eleventh Annual Meeting of the General Board of Managers of the Woman's Home Missionary Society met in Division Street Church, Grand Rapids, Michigan, October 27th.

Two questions of importance to the Society were discussed by the General Conference: "The Status of Deaconess-work in the Church" and the "Use of Government Funds in Indian Schools." The Society at once informed the Department at Washington that it would not renew contracts for school support.

Mrs. Fisk presented the following, which was adopted by a unanimous vote:

*Resolved*, That the W. H. M. S. of the Methodist Episcopal Church cordially approves the action of the General Conference requesting all benevolent societies neither to appeal to or accept from Government any moneys for Indian schools; not only because of its loyalty to the highest legislative and judicial body of the Church, but because of its belief in the American principle of the absolute separation of Church and State.

Mrs. H. C. McCabe reported for the Indian Bureau that no new work has been undertaken, and the schools will be conducted without Government money as voted by General Conference.

Wednesday morning, reports of the work in ten Conference societies were presented. Mrs. Norton, missionary at Albuquerque, New Mexico, gave a most interesting report of that field. The report of the Bureau for Alaska was presented by Mrs. Daggett.

Mrs. McCabe offered the following:

"WHEREAS, The General Conference by its action indorsed the Sixteenth Amendment to the Constitution of the United States, and passed resolutions which are authoritative; therefore,

*Resolved*, That we, as Methodist women loyal to the Methodist Episcopal Church,

can do no other than discontinue to receive all aid from the general treasury of the United States for religious and educational work."

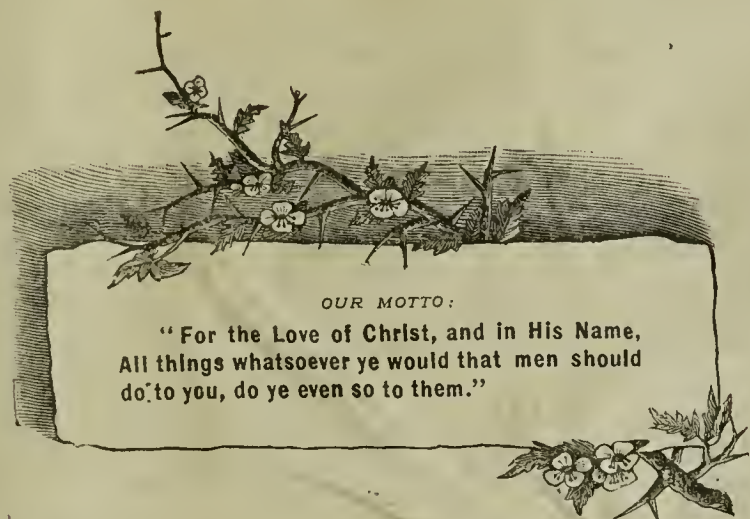
This was unanimously adopted.

The appropriations of the Society for a year are \$58,000, unconditional, for the support of missionaries and expenses of the Homes, and \$189,580, conditional on its being secured for city and local missions and the extension of the work.

All united in resolutions of appreciation of the generous and beautiful hospitality of the friends at Grand Rapids.



## Home Missionary Society



OF THE

Methodist Episcopal Church,

FOR THE YEAR

1890-91.

## BUREAU FOR ALASKA.

Mrs. L. H. DAGGETT, Secretary, 287 Bunker Hill Street, Boston, Mass.

## EXECUTIVE.

Mrs. F. A. AIKEN, Cincinnati, O.  
A. R. CLARK, Cincinnati, O.

Mrs. R. S. RUST, Cincinnati, O.

## MEMBERS.

Mrs. E. E. MARCY, Evanston, Ill.  
" H. WADE ROGERS, Evanston, Ill.  
" BISHOP FOWLER, San Francisco, Cal.  
" H. M. TELLER, Washington, D. C.  
" A. C. McDOWELL, Washington, D. C.  
" CHARLES GOODALL, San Francisco, Cal.  
" S. HAMILTON, Pittsburgh, Pa.  
" N. T. WHITAKER, Lynn, Mass.

Mrs. W. S. HARRINGTON, Portland, Ore.  
" J. W. CAMPBELL, Los Angeles, Cal.  
" J. P. NEGUS, Inwood, Ia.  
" D. G. STRONG, Walla Walla, Wash.  
" B. S. POTTER, Bloomington, Ill.  
" MISS LENA M. FOSS, Washington, D. C.  
" ANNA DILL, Columbus, O.  
Mrs. E. B. GREEN, Rochester, N. Y.

## PROCEEDINGS

OF THE

## TENTH ANNUAL MEETING

HELD AT

Foundry Methodist Episcopal Church,

WASHINGTON, D. C.,

THURSDAY, OCTOBER 29—NOVEMBER 5, 1891.

THE TENTH ANNUAL MEETING of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church convened in Foundry Methodist Episcopal Church, Washington, D. C., Thursday morning, October 29th, 1891, at ten o'clock.

The devotional exercises were conducted by Mrs. W. M. Springer, of Washington, D. C.

The minutes of the morning session, read by Miss Van Marter, were adopted.

Mrs. Roach presented an invitation from President and Mrs. Harrison a reception at the Executive Mansion, Saturday afternoon at 1:15 o'clock, which was accepted with thanks.

Mrs. Davis stated that Saturday morning's session would begin at 8 o'clock, order that the business might be finished before adjourning for the courtesies the White House, and an excursion to Mt. Vernon.

Mrs. Aiken announced that Rev. Sheldon Jackson, D. D., United States General Agent of Education for Alaska, would address the convention after the presentation of the report of the Bureau for Alaska on Saturday morning.

## Saturday Morning.

The session was opened by devotional exercises conducted by Mrs. James Luther. The minutes of Friday afternoon, read by Mrs. J. H. Bayliss, were adopted.

The report of the Bureau for Alaska, instructive and hopeful, was submitted by the Secretary, Mrs. Daggett, and adopted.

The Rev. Sheldon Jackson, D. D., United States Agent of Education for Alaska, was then invited to speak. He said it had long been his earnest desire to stand before just such a body of Methodist women and urge the claims of Alaska for immediate help. Dr. Jackson represented the condition of the people in this Territory as deplorable. Polygamy exists, and children are sold into slavery at an early age. He illustrated the savage condition of the people by their habit of killing a friend as a matter of friendship. Parents expect their children to kill them when they become old and feeble. Dr. Jackson stated that it had been said that such people were intractable, and the sooner they were swept off the face of the earth the better, but the responsibility could not be evaded in such a manner. He then gave illustrations to show that the Indians are exceedingly accessible to Christian instruction. The people are ready, and many of them have been waiting in the darkness for years, and longing for the light. The desire of Indian girls to go to school was dwelt upon, and the hardships which the missionaries suffer were eloquently pictured. He stated that the Aleutian Islands have been allotted by the Government to the Methodist Episcopal Church for mission work, but nothing has been accomplished by the Church except what has been done by this Society at Unga and Unalaska, where he hoped the Society would enlarge its plans and erect buildings large enough to accommodate the great need of the missions.

At the conclusion of Dr. Jackson's remarks, the President said the work in Alaska has been for a considerable time close to the heart of the Society. A singing vote of thanks expressed the acknowledgment of the Society for the interest and co-operation of Dr. Jackson in the work, and for his presence and inspiring address.

Mrs. Roach followed in a brief but earnest plea for Alaska, and Mrs. Daggett suggested that pledges be made for this field, but objections were made by Mrs. Willing and Mrs. Clark on the ground that in justice to the entire work the needs of all the missions or fields should be presented before special collections are taken. On motion, it was decided that pledges for special fields be deferred till the report of the Finance Committee is presented.

## Bureau for Alaska.

On the 18th of August, Mr. and Mrs. O. R. McKinney, with their babe, left their home in Pennsylvania for Unga, Alaska, to take up the work so successfully begun by Bro. Carr. A very rough passage from San Francisco consumed a whole month. On their arrival, our property was found all safe and ready for use. The school was opened with 24 scholars, and "more to follow." Children from the adjacent islands desire to come to this school, but there is nowhere for them to stay. Men from the gold mines want an evening school, and Brother McKinney will have one for them. Quite a lot of books had been sent from the States for use among the people; for these he made a library case. They will be of great benefit to the miners and others who can read English. No one can do a better thing than to send by mail, well protected, good, instructive books to fill this case. They should not be strictly religious, or they will not be used. Histories, biographies and elevating stories, (all in coarse print,) will greatly aid our missionaries in leading these people to a better life.



## Unalaska.

Notwithstanding the Alaska Commercial Co., upon which we are dependent for all our shipping, had promised to take the lumber for our Home, yet, when the time came to send it, they had no room. Again we must wait until spring. This may be well, as the money we then had would not pay for a building half large enough to meet the requirements. We now have \$7,000 in the treasury. Dr. Jackson assures us that a \$12,000 house will be none too large. Before the first outgoing steamer in the spring we should have *ten thousand dollars*. Shall we?

In March, Miss Richardson, of Connecticut, started for Unalaska. Her letter in August *Home Missions* tells of the privations which she endured. Although at that time well, in a short time her health began to fail. Physicians assured her that if she wanted to save her life she must come home. She was greatly disappointed and depressed—for she loved the children and the work—but consented, and is now again at her home still suffering from nervous prostration. Under different circumstances she might have been there still. There must be two ladies to take the work of the new Home. Where are they, and the money to send to them?

Miss Richardson affirms what Prof. Tuck has told us of the rapid improvement of these girls in the Home. One of the most satisfactory things is the gratitude they manifest for any kindness shown them. Almost without exception they are willing and glad to aid in doing the work of the house. They are remarkably quick to learn what they are best adapted to, and what they greatly prefer to do, and yet are not unwilling to do anything required of them. Here are descriptions of a few of the girls: “\* \* She is the daughter of a former chief. \* \* Is quick and decidedly artistic; would make a splendid milliner or dressmaker.” Of another “\* \* She came to us broken down from starvation and ill-treatment. \* \* Wonderfully improved every way. She is good to work, willing, systematic, faithful; rather slow in books, but quick and bright in every other way.” Miss Richardson says of one who came to the Home: “She had been living out of doors; would stay out for days and nights, sleeping in out-houses or wherever she could find a place. She had a strange looking face, with small, black eyes, and one of the most wicked expressions I ever saw, not excepting those I have seen in the slums of New York. \* \* After staying awhile she ran away, tired of confinement, I suppose. Mr. Tuck found her in a hole in the ground. She refused to come out. When he attempted to take her out she used her finger-nails and teeth upon his hands vigorously. He succeeded in getting her out and home, and from that time to the present her improvement has been marked. Even the expression of her face is changing. The old wicked, fiendish look is fast disappearing. She goes about her work singing and seemingly happy.” Of another, she says: “To show that they understand the meaning of what we teach them, although they can’t always express it, I will tell you of our only little boy. He is a bright little fellow of 8 years. One day he was singing ‘Come to Jesus;’ he could not get the last words, so he sang ‘Come to Jesus right straight.’” We might have scores more of such children had we the means. *We have not.*

Prof. Tuck says it will not cost less than one dollar each per week to feed these children. *Where shall we get it?* Will not some of the many, whose dear ones are safe within the pearly gates help to answer this question and thereby have the privilege of hearing the words found in Matt. 25: 35, 36, at the last great reckoning day?

While lingering between the two worlds, said a young girl to her mother, “if I should not get well I should like to have papa give as much every year to the missionaries as it costs to take care of me.” *Are there those who will do this?*

MRS. L. H. DAGGETT, *Secretary.*

## ALASKA.

A LETTER FROM MRS. DAGGETT.

On my return from Alaska, I learn that errors in regard to the future of Jesse Lee Home are afloat—said to be widespread—which, if not corrected, are liable to do much harm. One of these is that “Government is to build a school-house at Unalaska, and the money raised for our new home there used for other purposes.”

The Government is not to build there, nor is the money, so sacredly given for one purpose, to be used for any other.

Let no one be discouraged by such reports; nor allow money intended for Alaska to be diverted into any other channel by any sophistry whatever! Another mistake, or rather misunderstanding, is as to the action of the General Conference in regard to Government contracts. Being informed by those who heard it that this covered our Alaskan work, a contract nearly completed for building our Home was cancelled, and I went to Alaska empty-handed and heavy-hearted. Since returning I have seen what is said to be this Conference Resolution. If

the phraseology is given correctly, it does not affect Alaskan work in the least, but “poor Lo” only. There is not an Indian within 500 miles of Unalaska. Our work is among the Aleutians—a people so like Japanese in looks and intellect that if some of them were here they would be thought natives of Japan. (A leaflet will soon be published giving full account of our Alaskan missions. This can be had from the writer or Mrs. Marcy.) I would like to tell the long-waiting friends a little story. Away back in the past, one of our noted divines and scholarly writers was possessed of a wayward little three-year-old daughter, “a chip of the old block,” which tried her mother nearly out of her senses. Among her chief amusements was “yiting commentary,” trailing her father’s Sunday coat up and down the sidewalk, studying geology from contents of coal-hods, etc. One day she was dressed in spotless white. Before leaving the room for a few minutes, her mother exacted a promise from little G. not to pursue those studies in her absence. On her return, face, hands and angel robes were as black as she had time to make them. At sight of her mother she held her little black hands up towards the place we are supposed to send our prayers and said, “Oh, Lord, div us patience!”

Now, this is the little prayer I want every “helper” in Alaskan mission work to adopt and keep on saying, until Jesse Lee Home stands upon its beautiful elevation by the sea, victorious over all obstacles, with open doors to shelter all the homeless ones sent to it for protection, and to be saved from a life far worse than death.

PORT TOWNSEND, Wash. Aug. 22, 1892.



# Woman's Home Missions.

DELAWARE, OHIO.

JULY, 1892.

## ACTION OF THE GENERAL EXECUTIVE BOARD.—

In view of the recent action of the General Conference, which will prevent the W. H. M. S. receiving money from the government for contract schools, therefore,

*Resolved*, That all prospective development of the work in the erection of buildings for the accommodation of contract schools, including the purchase of supplies for such schools, be suspended until the annual meeting of the General Board of Managers.

## Notes of General Conference.

MRS. R. S. RUST.

The committee representing the Woman's Home Missionary Society at the late General Conference was Mrs. John Davis, our President, Mrs. Clinton B. Fisk, Mrs. James Kent, and Mrs. R. S. Rust, the Corresponding Secretary.

*Mrs. Rust* requests the Missionary Societies working under its sanction or control, to decline to either make application for, or receive from the National Government, any moneys for educational work among the Indians."

This action will cut off the item of support from our Indian schools, and will materially affect our work among them. The fact was stated that in the discussion on the subject, that our society had only received \$33,345 for the support of our contract schools, while the Roman Catholics had obtained \$1,989,000. The object is to forbid all denominational schools, to elevate the character of government schools, to secure the distribution of lands to the Indians in severality, and as soon as practicable to endow them with the rights and duties of citizenship.

The appropriation of money to provide for a school in Alaska was on a contract with the government. The action of the General Conference makes it necessary to terminate this agreement. A school of 60 pupils as appropriated for last fall, at Unalaska, would cost not less than \$8,000 a year which is more than the society can assume in connection with other fields of labor, hence the Executive Board has felt obliged to suspend the work of the large building until after the next meeting of the General Board of Managers.

Mrs. O. R. McKinney, Unga, Alaska, April 17th, writes that she is happy—has a class of women two nights in the week. "The people are very friendly, the children bright and pretty, and generally neat and clean. Intemperance prevails and will degrade the people faster than anything else. They sell the liquor, which they make of Graham flour, brown sugar and water fermented, for a mere trifle." She wants some very simple reading sent, such as can be read by those beginning to learn English. "Few of the native women are virtuous, left as they are a prey to many bad whites. The Indians are absent hunting most of the time, and these degraded white men, mostly Scandinavians, take possession of their homes, wives and daughters. There is no justice, only a marshal, so that there is little law and order. A prominent white man informed us to our great joy that there were

four good women here. A sad story all this, but I hope through the grace of God a brighter day awaits the next generation.

"The native population is fast dying out. There are no babies in the village, as they nearly all die the first year, owing, I think, to the treatment they receive from their drunken mothers. I went to some of these little ones, but nothing could save them. The mother of one had been drunk fourteen days, during which time the baby did not have a bath. The great work here now is to teach these people our language, so that we can instruct them in morals and manners. The school children all have a knowledge of English and improve with great rapidity. When we came here six months ago they knew nothing of the language. Mr. McKinney taught them word by word. It was very slow at first; now we see fruit. Already they have the utmost confidence in their teacher, and a good impression regarding right and wrong has been made upon them.

"The steamer Dora, which stopped here on its way to Unalaska, had on board a young Russian on his way to that place to teach the Russian school. The first thing he did on coming ashore was to take a cigar and lighting it, commence to smoke. One of our boys, a lad about fourteen years old, saw him; his surprise and indignation at seeing a teacher smoking was almost too great for words, but when he heard the Russian swear he could stand it no longer but rushed in, exclaiming, "That Russian teacher had man; he smoke and swear! He no good teacher!" Three boys have been with us all winter. The eldest is about sixteen, the second fourteen, and the third nine years of age. They are the children of a white man and native woman. Their names are John, Fred and Andrew Caton. Their mother has been dead five or six years, and their father is lying in the Marine Hospital. San Francisco, hopelessly paralyzed. He was taken from here last summer before we came here. He was a hard drinker, and everything else that is bad. Their home here while their father lived with them was a veritable hell on earth. Their father made and sold beer to the natives and the boys served it out to them. Born and raised amid such surroundings, you would naturally expect to find those boys hardened in all manners of vice and sin. People warned us that they (with the exception of the little one) were hard cases, and we would have trouble in controlling them. Of course if we had consulted our own tastes and inclinations we would have preferred to be alone, but it was their only chance to go to school, and it was certainly our duty to take them in and do all that we could toward fitting them for lives of usefulness and purity. So we took them in and treated them as if they were our own boys. In making arrangements for their coming it had been decided that each boy should have a certain portion of the household labor to perform, as I was not able to do the work for such a large family, and there was no suitable girl to be had here. The boys were willing to help, but I had to teach them how, and it was quite a strain on my nerves for some time. Almost the first disagreeable thing I noticed about the boys was their utter lack of affection for each other. They had been in the habit of quarreling constantly. This, of course, we could not tolerate for a moment, and kindly, but very firmly we told them so, and at the same time pointed out to them the wickedness and danger of cultivating feelings of hatred toward each other. Gradually the boys began to see and realize the pleasures of a quiet home, and if a desire to please is any sign of affection, the boys certainly feel a sincere affection for us. Hunting on Sunday, swearing, playing cards and quarrelling are some of the things they have given up since coming to us. I find that they are entirely ignorant concerning a future life. They have not been brought up in the Greek church. So far as religion is concerned their minds are blank. They are never tired of hearing stories from the Bible. I have noticed also of late that they have been reading their Bibles after going to their room at night. I have tried to explain to them the things which they do not understand, but it is pretty hard on account of their limited knowledge of language. I see a prospect here for a Sunday-school, and we would have started one long ere this but there is absolutely nothing to work with. Please send us a supply of materials for Sunday-school work; also books and papers suitable for these children to read, something simple

and easy to understand. Our own little boy is the sunshine of our home. These people are all very much attached to him. I am so glad his health is good and that the change of climate has not affected him. I am sorry I cannot say the same of my own health, but I think my ill health is due chiefly to my having been confined too closely to the house this winter."

The gospel and the gospel alone can do the work of saving the hurrying multitudes.—Bishop Fowler.



YOUNG PEOPLE'S LESSON FOR APRIL.

ALASKA.

Question—Where is Alaska?

Answer—It is that portion of our country lying west of the 141st degree, west longitude, together with a narrow strip between the Pacific Ocean and the British dominions. Also the Prybiloff Islands, and those of the Aleutian archipelago, with two exceptions. It was formerly known as Russian America and was purchased of Russia by our government in 1867.

Q.—What is its area in square miles?

A.—580,107 square miles.

Q.—What does the word "Alaska" mean?

A.—It means "Great Country," and is an English corruption of the native word, "Al-ak-shak."

Q.—How many of the United States would be required to make a country as large as Alaska?

A.—Alaska is as large as all the New England and Middle States, with Ohio, Indiana, Illinois, Wisconsin, Michigan, Kentucky and Tennessee combined.

Q.—Give the total area of the islands of Alaska.

A.—31,025 square miles, which would make a state as large as the State of Maine.

Q.—What is the character of the country?

A.—It abounds in hot and mineral springs, some of which are noted for their curative qualities. It has one of the largest rivers in the United States, the Yukon, which is seventy miles wide across its five mouths and intervening deltas. It is navigable two thousand miles, and is supposed to be three thousand miles long. The northern part of Alaska has nearly 300,000 square miles of grass or moss suitable for herding reindeer, and in the southern part wild berries grow in great profusion. Few people appreciate the extent of Alaska. Its extent is 1,000 north and south and 1,200 miles east and west. Fish, timber and gold which men go everywhere to find, invite capital and enterprise. (See 22d Annual Report of Board of Indian Commissioners).

Q.—What is said of the climate?

A.—It is varied; cold in the northern and central parts, temperate in the southern part, especially along the coast, owing to the "Japanese Current" of the Pacific Ocean.

Q.—Of what race are its people?

A.—They are of the Indian race, and are scattered over the country in clusters of small settlements.

Q.—What is its probable population?

A.—There are 17,517 Innuits or Eskimos (Esquimaux), 2,145 Aleuts, 1,756 Creoles, 5,100 Tinnah, 6,437 Thlingets, 788 Hydats, and 1,000 whites, making a total of 35,843. (This is the census of 1886). The Creoles are descendants of Russian and native parents.

Q.—What is the chief wealth of Alaska?

A.—Its seal fisheries. It is from Alaska our finest seal-skins are brought.

(To be continued.)

CHILDREN'S LESSON FOR AUGUST.

FROM GOVERNMENT REPORT AND GOSPEL IN ALL LANDS.

QUESTION.—Where do we find the Aleuts and Creoles?

ANSWER.—They occupy the Aleutian chain of islands and portions of the Alaska peninsula, from the Shumagin islands 1,650 miles westward to Attu.

Q.—What do the people call themselves?

A.—The origin of the word "Aleut" is not known. They call themselves "Unungun," the native word for "Our People."

Q.—What are some of their characteristics?

A.—The men average in height five feet six inches. The women are smaller and fairer. They have coarse black hair, small black eyes, high cheek bones, thick lips, large mouths, broad faces and light yellowish complexions with a strong resemblance to the Japanese. They dress in American garments; the women study the fashion.

The Second Quarterly Meeting

OF THE WOMAN'S

HOME AND FOREIGN

MISSIONARY SOCIETIES,

METHODIST EPISCOPAL CHURCH,

WILL BE HELD AT

HAMILINE CHURCH,

9th and P Streets Northwest,

WEDNESDAY, MARCH 21.

HOME--10:30 A. M.

Mrs. W. M. SPRINGER, PRESIDENT.

"O For a Thousand Tongues to Sing,

My Great Redeemer's Praise."

Hymn No. 1

Bible Lesson.

Mrs. H. R. Naylor

Prayer.

Mrs. S. L. Beiler

"When I Survey the Wondrous Cross."

Hymn No. 211

Words of Welcome.

Rev. E. S. Todd, D. D

Minutes Recording Secretary.

Miss Ella Stinemetz

Report Corresponding Secretary.

Mrs. D. B. Street

Report Treasurer.

Mrs. C. W. Brown

Report Treasurer Contingent Fund.

Mrs. T. C. Smith

Solo.

Miss Ida O'Neal

Mission Work in Alaska.

Rev. J. Sheldon Jackson

"Watchman Tell Us of the Night."

Hymn No. 935

BENEDICTION.

LUNCH 12:30 P. M.

FOREIGN--1:15 P. M.

Mrs. J. McKENDREE REILEY, PRESIDING.

"Hark How the Watchmen Cry."

Hymn No. 582

Scripture-Prayer.

Mrs. E. B. Stevens

"O, It Is Hard to Work for God."

Hymn No. 596

Reading Minutes.

Secretary

Roll Call of Auxiliaries.

"Soon May the Last Glad Song Arise."

Hymn No. 917

Our Work in Foochow.

Mrs. Dr. Sites

Report from Auxiliaries.

Miscellaneous Business.

BENEDICTION.



plates with much interest and try to imitate the latest style. Nearly every home possesses an accordion, hand organ or music box; some of the latter costing as high as \$200.

Q.—What are the religious ideas of these people?

A.—A large number of them can read. An Aleutian alphabet and grammar was prepared for them by Veniamnoff. They are all members of the Russo-Greek church and *outwardly very* religious, their ideas being all of form and ceremonies. W. S. Dodge, ex-mayor of Sitka, an eminent man of Sitka, says: "Many of them are highly educated. One of their best physicians was an Aleutian, as were their best fur traders and accountants." This was of course when the Russian government gave them educational advantages, and was true of them more particularly in the past. ("Gospel in, all Lands.")

Q.—What is the great industry of this tribe?

A.—Hunting the sea otter, from which source they might become wealthy, if they used their income savingly, but it is all spent for "kvass" (quass), a home made beer that quickly intoxicates.

Q.—Where are the Aleutian settlements?

A.—Commencing at the westward, on the island of Attu, is one white man and one hundred and six Aleuts and Creoles. The village has eighteen houses and is the most western settlement of the United States; as far west of San Francisco as Maine is east. There is a church but no school. The next one east is on Atka island and has 234 Aleuts and Creoles. These are wealthy, have forty-two houses and a church, but no school. The next settled island is Unalaska. Here, three years ago, was located the Jesse Lee Memorial Home of the W. H. M. S. A large building for mission school and industrial home is being erected by the society that will not cost less than \$7,500. Government aid has been granted for the school alone. There is a population of three hundred and ninety-two Aleuts and Creoles. They have a church, priest's residence and wharves of the Alaska Commercial Company, eighteen frame residences and fifty barrabaras. One-half of the people can read the Aleutian language. This is the natural outfitting station for vessels passing between the Pacific and Arctic oceans, and is the commercial center of trade in that region. From a cave at the southern end of the island were taken eleven mummies for the Smithsonian Institute. Two hundred and twenty-three miles north are the Pribilof islands, from which come our finest seals, and they have two hundred and eighty-four Aleuts. The village of St. Paul, on an island of the same name, has its streets laid out like an American town, has sixty-four houses and two hundred and eighty-four Aleuts.

Q.—Where is the island of Unga?

A.—It is one of the Shumagin group and has fifteen white men and one hundred and seventy natives. On the southern coast of Shumagin islands are the famous cod banks, from which are taken from 500,000 to 600,000 fish annually. At Unga the W. H. M. S. established a school four years ago and a small mission building has been erected. It was here that our missionaries, Mr. and Mrs. Carr, were sent, and where is the grave of Mrs. Carr, to whose memory a home is to be erected. Mr. Carr is still pursuing his labors there with great success.

(To be continued.)

#### WOMAN'S HOME MISSIONS.

Published Monthly, by the Woman's Home Missionary Society of the Methodist Episcopal Church.

*October—1892*

MRS. H. C. M'CABE, EDITOR, DELAWARE, OHIO.

All communications for the paper should be addressed to the Editor. All business communications and names of subscribers should be addressed to

MISS MARY BELLE EVANS, PUBLISHER, DELAWARE, OHIO.

#### CHILDREN'S LESSON FOR NOVEMBER.

##### ALASKA (CONTINUED).

The last lesson was chiefly of the Aleutian District, where dwell 1890 Aleuts and 479 Creoles. This month we have the tribe known as Tinnel.

QUESTION.—What is the meaning of the word "Tinneh?"

ANSWER.—It is the native word for "people."

Q.—Where do we find the "Tinneh?"

A.—On the lower Yukon and Kuskokwim rivers, and in the great range of the country north and south bordering on the Coast Innuits, are those known as Western Tinneh—the Ingalik of the Russians—numbering 1,800. From the junction of the Yukon and the Tananah rivers westward to the British line, from the Arctic Innuits almost to Lynn Canal on the south dwell those known as "Kutchin families," who, with the Ah tena on Copper river, number nearly 3,300. (Find this tract of country and locate on map.)

Q.—What is the occupation of these people?

A.—They are all hunters and fishers.

Q.—What are their characteristics?

A.—They are strong, courageous, and of great endurance, physically fitted for the free wild life they lead.

Q.—What ideas prevail concerning religion?

A.—Shamanism and witchcraft, with all their attendant barbarities, prevail. They believe in a multitude of spirits, good and bad. Their dead are put in boxes and kept above ground.

Q.—Have these people become in any degree civilized?

A.—The Kutchin families and Ah-tena, about 3,300 in number have been taught by missionaries of the Church of England Missionary Society; others on the shores of Cook's Inlet have been brought under the influence of the Russo Greek churches, and have become civilized.

Q.—In what way does their civilization first show itself?

A.—They build houses and churches, and build them well, too. But they have no schools.

Q.—What is the name given to the dwellers on the shores of Cook's Inlet?

A.—They are called Kenai, and there are about 813 of these.

Q.—What religious influence surrounds them?

A.—They are largely under the influence of the Russo-Greek church.

Q.—What kind of houses have they?

A.—Substantial and well built houses, with spruce bark roofs. They have churches, too, but no schools.

Q.—What do we know of the Thlingets?

A.—They are a hardy, warlike, self-reliant, self-supporting, and their name is a terror to the civilized Aleuts as well as to the more savage Tinneh north of them.

Q.—Where are they located?

A.—They occupy the Alexander Archipelago, and number about 6,437 persons. They are the people of southeastern Alaska.

Q.—What is a peculiarity of the Thlinget women?

A.—It is only the women who wear the labret.

Q.—What is the labret?

A.—It is a piece of stone, jade, coal, ivory, bone or glass, shaped like a miniature silk hat. It is three-fourths of an inch in diameter, one inch in diameter at the rim, and one inch long.

Q.—How is it worn?

A.—During childhood a hole is cut in the lower lip below each corner of the mouth and an ivory plug inserted until the wound is healed. After healing the hole is stretched from time to time until it is about half an inch in diameter, and into this they insert the labret.

Q.—Is it common only to the Thlingets?

A.—No, its use is universal, but in some places is worn only by men.

## Woman's Home Missions

DELAWARE, OHIO.

JANUARY, 1893.

ALL ARTICLES of any length must be in the editor's hands not later than the 15th. OBITUARIES must not exceed fifty words. MOTHERS' JEWELS should be published but once. Lists may be kept in the auxiliary and collected annually and be thus regularly reported by the Treasurer. Train the jewels early to Christian work before the world teaches them its work.

#### A Statement.

The committee appointed by the General Board of Managers of the Woman's Home Missionary Society, to convey to the managers of the Missionary Society its appropriations for the year, presented them through Bishop Walden.



## JESSE LEE HOME, ALASKA.

"On my return from Alaska, I learn that errors in regard to the future of Jesse Lee Home are afloat, said to be wide-spread, which, if not corrected, are liable to do much harm," writes Mrs. L. H. Daggett, secretary Alaskan Bureau, W. H. M. S. "One of these is that the Government is to build a school-house at Unalaska, and the money raised for our new Home there used for other purposes.

"The Government is not to build there, nor is the money so sacredly given for one purpose to be used for any other.

"Let no one be discouraged by such reports, nor allow money intended for Alaska to be diverted into any other channel by any sophistry whatever.

"Another mistake, or rather misunderstanding, is as to the action of General Conference in regard to Government contracts. Being informed by those who heard it that this covered our Alaskan work, a contract nearly completed for building our Home was canceled, and I went to Alaska empty-handed and heavy-hearted. Since returning I have seen what is said to be this Conference resolution. If the phraseology is given correctly, it does not affect Alaskan work in the least, but 'poor Lo' only. There is not an Indian within five hundred miles of Unalaska. Our work is among the Aleutians, a people so like Japanese in looks and intellect that, if some of them were there, they would be thought natives of Japan."

*Western Christian Ad-  
vocate Aug 31. 1892*

The appropriations for Alaska, in consequence of General Conference action, were referred to the General Executive Board and left subject to the action of the managers of the Missionary Society. The Woman's Home Missionary Society being under constitutional obligation to submit its "Fields of labor and plans of work, for the approval of the Board of Managers of the Missionary Society," a brief statement of the facts in the case and of plans for work in Alaska was made and presented, with the lists of appropriations. We explained that for the two contract schools in Alaska, we have expended over \$3,000 in buildings and school supplies; that our plans had been based on the promise of government aid; that when the General Conference decided against such co-operation on the part of the benevolent societies of our church, we informed the department at Washington that we would not renew the contracts. We assured the Missionary Board that widespread interest has been awakened in behalf of Alaska; that friends all over the country will be greatly disappointed if the Society be obliged to withdraw from this field; that we have several thousand dollars in the treasury for that object and could pledge to make a reasonable appropriation annually for the support of missions in Alaska.

We respectfully suggested that the places where our missions are located might be attached to the Puget Sound Conference which is nearest, and that a preacher be appointed to minister to the wants of the people; that though the native population is small at Unalaska, it is an important port and is frequented by many trading vessels; that both at Unalaska and at Unga we have buildings that would answer a good purpose for a dwelling, a chapel, or a small school. We earnestly appealed to the managers of the Missionary Society to adopt the work and approve of our making an appropriation to carry it on.

It will be remembered that the action of the General Conference on the subject of contract schools was absolute. The following was passed by a unanimous vote.

"WHEREAS, The appropriation of public funds for sectarian purposes by the National Government is not only wrong in principle, but a violation of the letter and spirit of the Constitution of the United States; therefore,

"Resolved, That this General Conference of the Methodist Episcopal church requests the missionary societies working under its sanction or control, to decline to make

application to, or receive from the National Government, any money for educational work among the Indians."

The Sixteenth Amendment to the Constitution which was then pending in Congress was also unanimously endorsed. The Amendment provides:—

"That no State shall pass any law respecting the establishment of religion, or prohibit the free exercise, or use its property or credit, or any money raised by taxation, or authorized to be used for the purpose of maintaining or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control."

The Woman's Home Missionary Society entered upon mission work in this territory under the impression that the Aleutian Islands had been assigned to the Methodist church in fraternal conference, and that we were carrying out the wish of the church.

United States law has little authority in Alaska. The Aleutian Islands are under the control by lease, of a great commercial company. If we were not under obligation to work under the authority of the Missionary Society, we are informed by Mrs. Daggett, Secretary of the Bureau, who has recently visited Alaska, and by others acquainted with the field, that it would be difficult, if not impossible for our Society to successfully carry on a school or mission without the moral support of the authority of the government or the church.

Members of the Alaskan and Indian Bureaus, and interested friends from Washington and Baltimore, joined us (Mrs. Davis and the Corresponding Secretary) in our conference with the Missionary Board, and these ladies submitted their earnest arguments with ours in behalf of the petition.

The following resolution was adopted the next day by the managers of the Missionary Society. Bishop Merrill representing the committee, presented this report:

"Your committee on new work beg to report that after an interview with the representatives of the Woman's Home Missionary Society concerning the establishment of a mission station in Alaska, we gave the matter careful consideration, and, while we fully appreciate the good purpose of the Society in seeking to establish a work in the Aleutian Islands, yet although without our assistance they cannot go forward with this work, we cannot see our way clear at this time to establishing a mission there, especially in view of the smallness of the population accessible in said islands and the occupancy of the mainland of Alaska by other evangelical churches."

The committee which brought in this report was composed of Bishops Merrill, Walden and Ninde; Rev. Drs. M. S. Hard, J. F. Chaffee, G. C. Wilding, M. D. C. Crawford; Hon. Alden Speare and Hon. E. L. Dobbius.

Supplies sufficient to maintain the school inaugurated in Unalaska, until next July, were sent late last summer; hence, the work for the present will not suffer. We are advised that the government will probably provide a school building in the spring, and in that case Rev. Mr. Tuck, the present superintendent of the school and mission has signified his intention to remain in charge of the government school. This will continue the work under the same favorable auspices for the people of the Aleutian Islands, and while our disappointment in not being able to carry on the enterprise as we had planned it, is great, we will be obliged to be content with this arrangement. The committee however is in conference with the authorities at Washington, and of the church, in the hope that a practicable plan will be found for continuing the work in Alaska. The amount of the special fund which remains unexpended will be held by the treasurer until the next meeting of the Board of Managers, which alone has the authority to appropriate moneys. It is possible the way may open with the approval of the church to renew the work in Alaska in a form that will be satisfactory to all parties concerned.

In behalf of the General Executive Board,

ELIZA G. DAVIS,

ELIZABETH L. RUST,

Committee.



No more was the name CALAIS, enshrined in the heart of Mary Tudor, than the word ALASKA has been in the hearts of the members of the W. H. M. S. the last five years. Linked by the indomitable Secretary, Mrs. Daggett, with the revered name of Jesse Lee, the land, mysterious and majestic, appealing to the imagination and more still through the poor abused Alaskan woman, with what gladness did we all look forward to the erection of the Jesse Lee Home. In that home with the comfort and sweetness of the Gospel we hoped to help end the dreadful tale of the Alaskan woman's fate.

It will be long before some of us can get adjusted to the disappointment, even in sight of the impossibilities. Aside from our withdrawal from government aid, the large expense attending every step in that distant land, expense, which more and more comes to our knowledge, precludes all hope of ever being able to bestow our efforts there. In paying the teachers, the government does not meet a moiety of the expense. So great is the distance, the price of provisions and freightage seems to us fabulous and to our treasury impossible.

We speak from personal knowledge when we say the expense, annoyance, and we may even add, distress of mind, which comes to a secretary who undertakes a work so difficult and a work which draws most heavily on our missionary treasury, while expecting large help from the government,

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is, to say the least not to be desired—after we find it out. Our Christian government officials, like Dr. Jackson and Captain Healy, accustomed to the largeness of the government treasury, in their zeal to see Christ's kingdom extended to the suffering people, do not consider how inadequate is a missionary treasury to such stupendous prices. All honor to them for their noble efforts in that ice-bound land. We say it personally, and yet believing that all our sisters sympathize in the wish that, while a school is impossible to us, we might, at Unga and Unalaska, set up the standard of the cross by keeping an evangelist at each place. Thus the "words that are spirit and life," in conjunction with the school the government will build, may bring forth a Divine harvest on those volcanic islands where men are few but gross wickedness abounds. Even this we are not sure would be wise. Our bishops who have been there think not. With great longing of spirit for Alaska, we hope they may yet find it wise for us to go to the few lost sheep and in faith look for many and great returns. We should rejoice on those barren rocks to see the Jesse Lee Missions blossom as the rose. So long has Alaska lived in our prayers and efforts she can not be forgotten. And while in heart and conduct accordant with the authorities of the church, our prayers will still ascend for Alaska in full assurance of faith that we shall at some time, not distant, go there and our brethren with us, if it be our Father's will.

Unalaska,

ias

Oct. 27th, 1893.

Dear Dr. Jackson, -

*I sent you a letter by the last mail, but fear that I failed to acknowledge the receipt of your draft for \$125.25 sent to me from Seattle. Many thanks. It will go a long way towards feeding and clothing the children.*

*Mrs. Tuck has continued to improve quite rapidly. She has faint spells, but sits up in bed nearly all the time.*

*Yours faithfully,*

*(Signed) John A. Tuck.*



Lynden, Wash.,

March 17th, 1893.

Dr. Jackson,

Alaska's friend:

Yours of away back in December found me here after a long journey.

I have attempted to reply several times, but could say nothing worth saying--because there was nothing to say. "Be still and know that I am God" was my only instruction. This is all the work of one woman, and she the one that raised a figure 2 to 6 over Dr. Harris' name.

Now I know not the way that I can aid. Do you?

I went to Alaska, saw much more than I had ever been told of its beauties, of its needs, of the success of the school, of the ability of Mr. Tuck, of the condition of his wife, and above all the fearful danger of ruin to these girls out from under the eye of the Home teachers. You know it all better than I. No one can describe any of these things. Only seeing with one's own eyes can enable one to appreciate them.

Now, about our money. I feel that you should have a word as to this and demand that it shall be used as sacredly donated, because except for you there would never have been a work begun nor a cent raised for Alaska. But for you I could not



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have raised what I have. Except for you the \$1,500.00 at Columbus could not have been raised. But for you the over \$400.00 at Rockford could not have been raised; besides, many sums of greater or less amounts would never have been put into this fund, except for the inspiration coming directly or indirectly from your efforts.

All this the Society has no right to ignore, any more than they have the right to use the money raised for one purpose for another.

Mrs. [redacted] is one of the dearest women, but I fear has been blinded by the one who changed the figures (who wants our hard earned money to meet other obligations of the Society). Had the other Bureaus worked as hard as ours they might not have been so far behindhand as they are.

I have vainly waited to see if something would not come whereby our Home might be built.

In the first place, whatever the moves of the actions of General Conference meant, they covered only the Indians. Alaska was not affected in any way. See enclosed pages. This was in nearly every "Advocate" and in "Zion's Herald". I sincerely believed this--had a right to: first, because Dr. Harris told me that if we built suitable accommodations he would not build; and secondly, because when I saw the Resolution I found it did not affect Alaska. I don't care what the



"spirit of it" is. If men at the head of such a movement can't frame a paper to cover all they mean I disregard all "spirits of it", especially when year after year both our Society and the parent Society approved the work and the raising of the money for it. I have upon one of my share-books all the names of the officials at the Book-rooms and Mission-rooms as share-holders in that Home. Had they not approved it why should they take shares in it.

Had our Society not wanted this money, to meet dire necessity in other directions, they would not have heeded anything, not compelled to by the face of the Resolution.

Here is one other thing that one woman has tried to bring--has brought to the generous donors whom Miss Dill, of Columbus, induced to come to the aid of the work, she herself telling them what you and I had told her. She became interested in this when at Boston in 1889, then heard you at Washington, and promised me \$1,000.00, if possible--did raise over \$1,500.00. She has by a circular and letter stated that the population was so sparse, and people were fast dying out, and indirectly conveyed her impression that our Home was not needed. I will sometime send you a letter which will show you its results--if I find you will be able to aid in this work further. The result of my action in Alaska was what I feared but hoped might not be, viz., the building of that annex to save



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Mr. Tuck's life and that of his wife, as well as also to save a few more girls, and the authorization of supplies for the family another year to be ordered from San Francisco.

I should do it again, only twice as much (could I have been sure of the result). To make sure that they should not countermand my order for the house from A. C. Co. before it was on its way to Alaska, I withheld my letter and report, written on the steamer, until it was too late for them to do so.

They "released" me from further work--officially for Alaska. This gives them all power over the money unmolested--officially, and leaves me at liberty to take any other position in behalf of Alaska that may come to me. I have been urged to go out on my own responsibility and continue the work, but I hardly feel like this at present, i. e., I have not yet the command. Must wait for that. Much as I long for this work to be done, I dare take no step not ordered.

I think your remark is true, that if they, etc., etc., "they ought not to expect God's blessing upon their work in any other part of the country".

This change in administration at Washington causes me to await developments. That such a man as Dr. Harris should be put out of that place--that such a man as the General Agent of Education in Alaska should be liable to be taken from his place, is to me simply awful. Cleveland's "holding on to



you" when attacked before leads me to hope for the best now. But there will be terrible pressure brought to bear by those who want the loaves and fishes. The Heads of the Indian Department will, must already have dropped into the basket before this. This does not affect us, though, as that Conference action did affect this; so that after the existing contract ends, June 30th, we can have no more money from the Government. Let me hear all you can that will aid me in the work.

Sincerely, for Christ and humanity,

(Signed) Mrs. L. H. Daggett.

## Woman's Home Missions

DELAWARE, OHIO. JULY, 1893.

No romance is more interesting than are Dr. Jackson's pamphlets on Alaska. We wish there were space for extracts. Can be had from Government Printing Office, Washington, D. C.

## Woman's Home Missions

DELAWARE, OHIO. SEPTEMBER, 1893.

Rev. Sheldon Jackson has this to tell of Point Barrow, Alaska, lying far beyond Behring Straits, and where the Presbyterians have a mission, and student life must be peculiar: "The winter term is one long night. The constant need of lamps in the school room is a matter of course. But a greater difficulty is experienced in the confusion of time which arises from the absence of the sun to mark day and night. Without a marked difference in the light between noon and midnight, all knowledge of time among a barbarous people becomes lost. They know no difference between nine o'clock a. m. and nine o'clock p. m. Consequently, when the school bell rings out into the Arctic darkness at nine o'clock a. m., some of the pupils have just gone to bed, and are in their first sound sleep. Roused up and brought to the school room, they fall asleep in their seats. Many of the pupils have come to school without their breakfasts; with sleepy bodies and empty stomachs, they are not in the best condition to make progress in their studies."

## Woman's Home Missions

DELAWARE, OHIO. NOVEMBER, 1893.

"At Last Alaska," is the title of an article by Dr. Buckley in the *Advocate*, of October 12th. For comprehensive and valuable information this account of Alaska, by Dr. Buckley, cannot be excelled. Auxiliaries desiring to write up Alaska for the and instruction of meetings will do well to avail themselves of this compendium of Alaska's most interesting geography. We ought to be familiar with this extraordinary country, one archipelago of which numbers eleven thousand islands. Its distances are so vast, we need to be told over again to take them in or to give credence to the seemingly Munchausen tale. What will Dr. Buckley say to our continuing work on those distant islands bathed by summer seas?



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B. F. CRARY, D.D.....EDITOR  
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*Entered at the Postoffice of San Francisco at  
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WEDNESDAY, OCTOBER 25, 1893.

## AN ALASKAN SCHOOL.

The October number of the *Tele-cope*, a monthly published in the interests of Normal Societies, etc., in San Jose, contains an interesting letter from Alaska, written by Miss Mattie Salamatoff, a native of that country. Mrs. Salamatoff, a native of Siberia, died when Mattie was thirteen years old, and her father, who was a Russian priest, when she was nineteen. Previous to his death, her father sent her at different times to attend a private school in this city. After she was left an orphan, she taught four years among her own people in Belfosky, one of the Aleutian islands. In this letter Miss Salamatoff gives a graphic account of her experiences in the Russian Church school, and also as assistant teacher in the mission school at Unalaska.

I quote from her letter as follows: "My friends, Mr. Neumann and Dr. Sheldon Jackson, seeing that my style of teaching could be greatly improved upon, advised me to attend the State Normal School at San Jose. So down I came from the land of seals and icebergs to sunny California, where the warm climate troubled me a great deal. \* \* \* With the kind help and encouragement of the teachers, I completed a year's course at that institution. After that I returned to my native country, being much better qualified for the work

before me. Providence led me, not to my former school at Belfosky, but as assistant teacher in the Methodist mission school at Unalaska, where it was my good fortune to meet with lovely people in the persons of the principal, Professor J. A. Tuck, and other teachers. We banded together very closely, trying to lift up the native children, who came to us from homes where sloth, immorality and intemperance prevailed. You may rest assured we had a great deal to contend with.

"The building, occupied by this school, called the Jessie Lee Home, at first contained five rooms, occupied by seventeen pupils and four teachers. After a few months the pupils increased to twenty-eight; then five rooms were added, making it more convenient, although it was still necessary to arrange the beds somewhat after the fashion of berths on board of a ship. As this school was a home, the girls were instructed in housekeeping, besides the English branches. It was the duty of each teacher in turn to superintend the cooking for two weeks at a time.

"I shall never forget what a helpless feeling stole over me when the rations for two weeks had been measured out to me. I felt utterly lost, so I began my first cooking experience by sitting in the pantry and indulging in a good cry. The matron, Mrs. Tuck, kindly helped me over the difficulties of the first meal, and in a short time I felt quite at home in the kitchen watching the girls at work.

"I was more successful in my work in this last school since I used the devices learned at the Normal. Calisthenics were received with great delight and were always interesting to visitors, the girls doing them with an earnestness and vim pleasing to behold.

"I first began with the younger children, fearing the older ones would not be so ready to do this new work. The pleasure shown by the younger ones soon induced them to join. At the end of the year most of them were so proficient that they went through the exercises without

any commands, counting to themselves and keeping time to an organ accompaniment. At first their bearing was awkward, and they walked in a shambling manner, with their heads bent forward and their shoulders stooped. After a year's drill in marching and calisthenics, the improvement was very marked.

"They studied arithmetic, geography, reading, spelling, singing, writing and map-drawing, in which all the teachers were expected to instruct them in turn. The pupils are quite ready to comprehend all branches except arithmetic, which is very difficult to all Aleuts, because their perceptive powers are greater than their reasoning faculties. The girls liked to read and sing, some of them having fine voices. \* \* \* At times I felt very much discouraged because the girls did not seem to make any progress whatever; and, then, at unexpected moments, I could see by little acts of kindness and looks of intelligence that my example and teachings had not been in vain. From this I took courage to persevere, and, on the whole, am pleased at what has been accomplished so far.

"The parting with the girls and good friends I left up there was a very affecting one, and some day I hope to go back, being better fitted to assist them in their work.

"I hope that this story of my struggles for an education and subsequent success will prove an encouragement to some of my readers who, like myself, are trying to improve themselves, that they may be able to help less fortunate ones.

"MATTIE SALAMATOFF."

In my acquaintance with Miss Salamatoff during her short stay in San Francisco, I learned much of the individuality of many of the girls at the Home and of the good work being done there, and was also impressed with her excellent qualifications as a teacher. She has gone to Portland, Oregon, and entered the Portland M. E. Hospital to take the prescribed course for a trained nurse.

MARIA FREEMAN GRAY  
SAN FRANCISCO, Oct. 18, 1893.



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WEDNESDAY, DECEMBER 6, 1893.

## OUR ALASKA MISSION.

We are confident that the readers of the ADVOCATE will be interested in the following excerpts from a recent letter of Rev. Sheldon Jackson, and in hearing of Miss Salamatoff, who was so long connected with our mission in Alaska. Dr. Jackson writes:

I am very glad to hear your good account of Miss Mattie Salamatoff. \* \* \* You will rejoice with me in knowing that the Methodist Woman's Home Missionary Society have at their Toledo meeting voted to renew their work in Alaska, and that that action was almost unanimously approved by the Bishops' Missionary Committee at the annual meeting last week in Minneapolis. The action was exceedingly cordial, and when the mail goes next spring it will carry the good news to Mr. and Mrs. Tuck that they are again under the good old Methodist banner. I hope that more and more the Methodist women of the Pacific Coast will take an interest in Alaska missions, which are naturally tributary to your cities.

The above extracts are full of encouragement for our mission in Unalaska.

While we thank God for directing the leaders of our General W. H. M. S. to renew their allegiance to the Alaskan work, let us remember in our prayers Mr. and Mrs. Tuck and their girls during the Arctic winter, in their complete isolation from the outside world.

In a letter received from Mr. Tuck, brought in the last mail for this season, he wrote that all of their family (about thirty-five in number), except

three, had been down with la grippe, and that Mrs. Tuck was still confined to her bed; but that, notwithstanding all the discouragements, they felt determined to trust God and continue in this field of labor.

In a recent letter from Miss Salamatoff, she writes to me from the Portland M. E. hospital that she is very happy in her work, and that the surroundings are in every way helpful to her, and that she had had no time to be lonesome.

This young woman, among strangers, with great responsibilities upon her, has found the true secret of happiness and contentment in making the most of her opportunities, and doing faithful Christian service for others.

MARIA FREEMAN GRAY.

SAN FRANCISCO, Dec. 1, 1893.

THE

## The Christian Advocate.

New York, Thursday, November 2, 1893.

J. M. BUCKLEY, Editor.

## METHODIST MISSIONS IN ALASKA.

BY SHELDON JACKSON, D.D., UNITED STATES  
GENERAL AGENT OF EDUCATION IN ALASKA.

In 1877 the Presbyterian Missionary Society commenced Gospel work in southeast Alaska. The success of its work called the attention of the Christian public to that distant and long-neglected corner of our own land, and there was a general feeling in missionary circles that more should be done.

To wisely utilize this growing zeal and prevent several denominations commencing work in the same section of the Territory, and thereby leaving other sections untaught, a meeting of the secretaries of the several Mission Boards, whose offices are located in New York city, was called by myself late in December, 1879, or early in January, 1880, at the old Mission Rooms of the Methodist Episcopal Church, 805 Broadway, New York.

There were present Dr. John M. Reid, Corresponding Secretary of the Missions of the Methodist Episcopal Church; Dr. Henry Kendall, Corresponding Secretary of Presbyterian Missions; Dr. Henry M. Morehouse, Corresponding Secretary of Baptist Missions; and myself. The Corresponding Secretary of the Missions of the Protestant Episcopal Church sent his regrets at not being able to be present, but agreeing to take part in the work.

It was agreed that the Presbyterians, having already commenced work in southeast Alaska, should be left undisturbed in that section. The interior of the country along the valley of the



great Yukon River, having been cultivated by the Church of England, was assigned to the Episcopal Church of the United States. The Baptists chose the southern central section around Kadiak, and the Moravians afterward took the valleys of the Kuskokwim and Nushagak Rivers. With a large map of Alaska before us, Dr. Reid said that he thought the Methodist Episcopal Church would like the Aleutian Islands, with Unalaska, the commercial center of western Alaska, as its headquarters. At the same time he said that he wished to consult his Missionary Board before definitely deciding. Consequently, at a meeting of the board on Jan. 20, 1880, the matter was brought up, and the board agreed that the work should commence at Unalaska, and the following day Dr. Reid sent me the following official notification:

MISSION ROOMS OF THE METHODIST EPISCOPAL CHURCH, 805 BROADWAY,  
NEW YORK, Jan. 21, 1880.

*The Rev. Dr. Jackson, care National Bureau of Education, Washington, D. C.—My Dear Brother:* At the meeting of our board yesterday the subject of the Missions at Alaska was taken up, and after a full discussion as to the various points, a preference was shown for, and that our work be commenced at, Unalaska.

I have the pleasure to inclose a letter of introduction to the Rev. J. Lanahan, D.D., who with General C. B. Fisk as chairman, and myself, were appointed a committee to take action in the matter. Truly yours,  
J. M. REID, Corresponding Secretary.

N.B.—If you decide on a general petition, send it to me and I will get signers.

Soon after General Fisk and Drs. Reid and Lanahan jointly signed a memorial to Congress asking for an appropriation for the education of children in Alaska. Dr. Reid also wrote personal letters to his friends in Congress. Dr. Lanahan and myself visited committees of Congress on the same subject.

After a long, hard pull, Congress took action in 1884, and in 1885 the honorable Secretary of the Interior directed that a commencement be made in the establishment of schools.

In 1886 a schooner was chartered, and Mr. and Mrs. John H. Carr, members of Puget Sound Conference, were sent to Unga, where the "Martha Ellen Stevens Cottage" has been erected as a residence for the teacher by the Woman's Home Missionary Society of the Methodist Episcopal Church.

Through a combination of circumstances work was not commenced at Unalaska until the summer of 1889, when Mr. and Mrs. John A. Tuck, Methodists from Connecticut, were sent out to establish a school and home.

In 1890 a Home was commenced by the bringing to Mr. and Mrs. Tuck of two orphan (waifs) girls from the island of Attoo, a thousand miles west of Unalaska. The teachers were in a small story and a half cottage (half of which was used as a school room), and unprepared to receive any children into their family. The waifs had to be received. Other girls, finding that two had

actually been received, came and refused to be driven away; and some weeks later six additional orphan girls were sent down from the Seal Islands by the United States Treasury Agent. And the school has grown and grown until twenty-six girls have been received. For

two or three years it was a contract school, but in 1892, in obedience to the action of the parent society, the Woman's Home Missionary Society of the Methodist Episcopal Church felt compelled, very reluctantly, to withdraw from the work so important and so successfully commenced. To disband the Home, however, and turn out into the street the many homeless orphans that had for a little time experienced the joy of a Christian home, was to send them forth to speedy ruin, and was not to be thought of for a moment.

Mr. and Mrs. Tuck are bravely, heroically holding on at their end of the line, and I have agreed to do what I can to raise the necessary funds at this end of the line to tide them over, with the conviction that when the authorities of the Methodist Episcopal Church understand the real condition they will authorize the women to resume their work in the Home. Such action will be hailed with prayerful enthusiasm by large numbers of Methodist women, whose hearts have been touched and sympathies enlisted at the sad condition of the natives of western Alaska.

At the recent great annual conference at Lake Mohonk of the friends of Indian civilization and evangelization, President Gates voiced the wishes of the friends of the Indians when he referred to the prominent Methodist who had presided so many years over their Indian conventions, and who was chairman of the first committee for Methodist work in Alaska, declaring that it was both appropriate and fitting that the Unalaska Home should hereafter be known as the "Clinton B. Fisk Home."

This school has been so successful that everywhere in western Alaska it is held up as a model for other schools to pattern after.

In Senate executive document No. 107, Fifty-second Congress, second session, containing the reports of the United States Treasury agents to the Seal Islands, occur the following allusions:

The Hon. William H. Williams, Treasury Agent to the Seal Islands, reporting to the honorable the Secretary of the Treasury on the condition of the natives on those islands, under date of Dec. 3, 1891, writes:

Especial attention is invited to the schools on the Seal Islands. They have been in operation over twenty years, and yet they have not succeeded in teaching a pupil to read or write a sentence in the English language. \* \* \*

Radical changes are absolutely necessary in these respects, if it is the desire of our government to civilize, educate, and improve this people. They should not only be taught the rudiments of the English language, but also habits of industry, economy, cleanliness, and morality. That these people are quick to learn and susceptible to rapid improvement is demonstrated in the charity school at Unalaska, conducted by Mr. and Mrs. Tuck. Six of the most promising orphans on the islands were sent there in September, 1890, and I found on visiting the school this year that they could talk the English language quite fluently and read and write quite intelligently.

Again under date of Dec. 31, 1892, Mr. Williams reports to the Treasury Department:

In my report of last year I called attention to the fact that after more than twenty years of government control there were not a half dozen natives who had learned to speak or read the English language



41 by attendance at the public school, and so long as the present system is followed failure can be predicted with absolute certainty. The lessees complied with their contract and furnished teachers for the length of time required, but so far as producing favorable results is concerned it was a waste of time and money, and so it will be so long as the present condition exists. When the time arrives that these children can be placed under faithful Christian teachers who will teach them habits of industry and morality, and under these conditions the blessings of home and home life, then may we look for gratifying results, but not before. A practical demonstration of this is to be seen at the native school at Unalaska presided over by Mr. and Mrs. Tuck.

Mr. Joseph Stanley Brown, Acting Treasury Agent in charge of the Seal Islands, in an official report to the Secretary of the Treasury, writes Dec. 1, 1892:

For over twenty years the government has maintained an English school upon the islands, and yet not ten natives on both of them can make themselves even fairly well understood in English, nor has any appreciable advance been made in the direction of American citizenship. \* \* \*

*An illustration of what can be done.*—That it is impossible to establish schools that will be entirely successful not only in teaching these people to speak, to read, and to write the English language, but to train them in more upright and useful methods of domestic life, is shown by the history of the Lee School at Unalaska, presided over by Mr. and Mrs. Tuck. At this school have been gathered children from all parts of the Aleutian chain, and some from the islands of St. Paul and St. George, whose intellectual advancement seemed to be hopeless. Before two years had passed these children were able to make themselves well understood in English, while their improvement in manner and character was simply astonishing. This I know from personal observation. The success of the Lee School is due to the personal equation of the individuals presiding over it, and to the fact that the children are removed from their native home influences.

While it is recognized that the education of the natives should not be of a character likely to result merely in discontent with their lot, still much can be done in the way of practical manual training, in **teaching cooking, the proper care of their houses,** and the preservation of their health without fear of its being overtaken by the first-named danger.

Everyone familiar with the Pribylov Islands knows that the career of the English school there has been a total failure.

The settlement of this vexed school question should be vigorously taken up by the government. It is believed by me that the characteristics of these islanders, due in considerable measure to their insular life, will be advantageously modified if some arrangement can be made by which they can secure the benefits of such a school as that of Unalaska. If the girls of the islands can be placed there between the ages of nine or ten and fifteen or sixteen, and the boys from ten to thirteen, we would very soon have growing up a body of English-speaking young natives who, with awakened minds, increased skill, and a more wholesome idea of life and its responsibilities, would make a far better and more useful class than now exist upon the islands.

Mr. Joseph Murray, First Assistant Treasury Agent on the Seal Islands, in his official report to the government, writes Nov. 1, 1891:

Especially attention is called to the subject of schools on the Seal Islands, for if we are to succeed in teaching the English language to the rising generation there must be a radical reform, amounting indeed to a complete change, in the present system and method of teaching.

That the lessees comply with the requirements of the lease in regard to schools and teachers is true enough, but the defect is in the system itself, which, owing to many causes, is not the one adapted to the conditions existing here. One of the most serious obstacles in the way of the American school has been, and is now, the demand made by the Church that all her children must learn Russian so as to understand the church services. Consequently a great deal of time is wasted in teaching, or attempting to teach, the children in two languages; and the result is what might be expected; they repeat their lessons from day to day in a slipshod, meaningless, mechanical sort of way, without ever comprehending a word of English, either spoken or written.

It is not that the average native child is unusually dull or stupid, for he is not, but it is because the child never hears English spoken except what he hears in the school.

What is really needed here is a regular industrial school, in which the pupils may live, and where they will be under the care of a husband and wife who are trained and fitted for the work, and who will care for them as though they were their own children. We must have such a school if we are to succeed, for the natives are not only ignorant of books and book learning, but of all the household and domestic economies which go to make up the truly civilized community and Christian home.

I do not advocate missionary work in the sectarian sense, but I do want to see an industrial school here, where the children may have a truly Christian woman to guide and direct them as they grow up to maturity, one who will direct them as their unfortunate parents have never been directed.

I advocate the employment of teachers of long and varied experience, men and women of character, whose blameless lives shall be a guaranty of the success of the school, and who are withal devoted to the work for the sake of the good to be accomplished, and who are not above stooping down to lift up the poor and lowly ones in whose welfare so very few take an interest.

There are at present on St. Paul Island twenty-five boys and thirty-seven girls, who are over five and under eighteen years of age, who ought to be under the immediate care and control of such teachers as I have suggested. With such care and safeguards thrown around them they would grow up to be useful men and women, morally pure, physically healthy, and mentally improved—a credit to us all.

During the month of September, 1890, I sent six orphan girls to the school at Unalaska, and in June, 1891, I visited them there, and found them so much changed for the better, in every respect, that I am sorry there is no room in the school to accommodate a few more of the orphans on St. Paul, who have no one to care for them as children should be cared for. \* \* \*

Ignoring, for the time being, the moral obligations we are under to do all in our power to save them from extinction, and coming down to the question of expense, we find that the actual cost of making the changes suggested would be so small in proportion to the good accomplished in saving and civilizing a people so worthy, that it would be a shame to allow such a consideration to retard the good work for a moment.

Again, under date of Dec. 1, 1892, Mr. Murray reports to the Treasury Department:

There is one sure remedy for the present intellectual condition of the natives, and that is the immediate establishment on both islands of industrial boarding schools under the entire control of the government.

In my report of 1891 I advocated this thing, and all my subsequent experience has strengthened my belief in the necessity for such a school, and in its absolute success if once attempted. There is a skeleton of such a school at Unalaska that has been made successful by the energy and indomitable perseverance of the teachers in charge, and in September, 1890, I



sent six girls there from St. Paul Island, four of whom could not speak English, and after a stay of two years they had improved so much in every way, morally, physically, and intellectually, that they have been the wonder of all who have visited the school and who remember their condition before entering it. Their rapid improvement shows what may be accomplished for this people by putting their children in charge of truly Christian teachers, who will guard them from evil while awakening and enlightening the mind.

Four other orphan girls were sent to the Unalaska school this year, but since then I have learned that the Church society which supported the school has withdrawn all further supplies from it, which means the closing of the school at an early date, and the return of the St. Paul girls to the island, and to misery and vice.

Captain M. A. HEALY (a Roman Catholic) sends me the following testimony:

REVENUE MARINE STEAMER "BEAR,"  
PORT OF UNALASKA, ALASKA, Nov. 9, 1892. }

The Rev. Sheldon Jackson, Bureau of Education,  
Washington, D. C.—My Dear Doctor: I have brought  
— six girls from the Seal Islands to the Jesse Lee school.

Two years ago I brought down a like number. I am constrained by this part I have had in providing scholars for the school to give you my views of its character and accomplishments, with the hope that they may excite interest in its behalf among its founders and supporters.

In all my experience in the country I have seen nothing that has rendered so much good to the people. From its situation it has tributary to it this whole western end of the territory, where there are numbers of children and poor waifs, many the offspring of white fathers, growing up without the care of homes or the education and training of Christian parents.

Professor and Mrs. Tuck have labored zealously and well to teach the scholars the necessities and requirements of decent living, and train them to become good housekeepers and proper wives and mothers. But they are cramped by the means and accommodations at hand. The school is already crowded to its utmost capacity, and cannot take many whom it would be a mercy to give its protection, and who could be received with a suitable building and support.

I am sure the ladies of the Methodist society, could they understand the condition and field of the school, and how well it is conducted, would become interested in its behalf and provide it with better facilities with which to continue and enlarge its work for the elevation of these poor neglected members of their sex.

I cannot be accused of bias, for I am of an entirely different religious belief. Professor and Mrs. Tuck know nothing of my writing. I am prompted by my interest in the country and the improvement of its people, and cannot remain blind to good to humanity, by whomever performed.

M. A. HEALY, Captain U. S. R. M.

## The Christian Advocate.

New York, Thursday, November 9, 1893.

J. M. BUCKLEY, Editor.

In the article entitled "Methodist Missions in Alaska," by Sheldon Jackson, D.D., in the first or second line of the last complete paragraph of page 703, of our issue of last week, the omission of "not" before "impossible" completely reversed the meaning of the author, whose copy was correct.

young women let us commend that story by T. S. ARTHUR, entitled "The Poetry of a Mutton Chop," and its moral.

### November 1893 Important Action of the Woman's Home Missionary Society.

This society was most fortunate in its first President, LUCY WEBB HAYES. By character, disposition, personal manners, and position, she was so well adapted to the place as to give to the new society an impulse that many years of work might not have surpassed. At her ever-to-be-regretted death, the selection of a successor was equally fortunate. Mrs. JOHN DAVIS possessed a wisdom in counsel, placidity of spirit, and grace of manner eminently fitting her to carry forward the work transmitted to her.

The association, at its last meeting in Toledo, elected as the third incumbent of the presidential office, Mrs. CLINTON B. FISK. Some may have supposed that the career of Mrs. FISK was so closely identified with that of her husband—to whom in all the vicissitudes of his useful career she maintained a devotion alike ready for sacrifice, hardship, or work—that her own personality, left without his support, would shrink from the work of the Church, and of the enterprises which he and she jointly promoted. To do so would be to disobey his dying request, and it would be equally incongruous with her own nature.

From the day when she left Albion College

until now, with unbounded energy, checked only by grief and overwork, whether in the local church, the Sanitary Commission, twenty years' connection with the McClintock Association, or six years' Presidency of the Woman's Home Missionary Society of New Jersey, she has been a force only to be measured by the demands upon it. When her home church burned, over its ashes she resolved to fulfill the Scripture, "The glory of this latter house shall be greater than of the former."

But we forbear. It is not easy for one who has been the pastor of the subject of eulogy, who has been admitted to confidential relations with respect to church work, and to the more tender relations of administering consolation when the sun was shadowed and the home covered with a pall, to discriminate between what may be and what should be said.

We sum all by saying that if God shall spare the health of the President of the Woman's Home Missionary Society, and she shall be lovingly, trustfully, and energetically cooperated with, the impulses and plans inherited from her predecessors and their colleagues will extend and deepen in every direction, to the welfare of humanity, the growth of the Church, and the glory of God.



*En Route to Minneapolis, Minn.,*

*Nov. 8th, 1893.*

*Dr. Sheldon Jackson,*

*Dear Sir:*

*You have not heard from me because the secretaries have been absent. One is in China, leaving two here. I had nearly perfected arrangements for a meeting and was about to telegraph you when both were called away.*

*It is the opinion of Dr. McCabe, who is much interested in Alaska, that it would promote the interest of the work, so far as we are concerned, if you were to come to Minneapolis and confer with the committee, either personally or in an address to them.*

*I made your article the leading contribution of last week. It contained a typographical error which is corrected this week.*

*I should not suggest your coming to Minneapolis if you had not stated in your note that it might be possible. Nor have I any authority to promise or imply that any provision can be made for your expenses on such a tour.*

*Methodists conduct their missionary meeting on an economical plan. The traveling expenses of those officially engaged are provided for; but all who come to promote the interest of*



44 23  
any mission travel as Mr. Pickwick was acknowledged by the club to do--at their own charges, "including the cartage of their luggage".

Personally, I shall be much pleased if you can come. In any case, I shall do what in me lies to promote the interests of the mission at Unalaska.

Sincerely yours,

(Signed) J. M. Buckley.

N. B.

If this scrawl, written at forty miles an hour, is legible, it will be a great success.



# The Christian Advocate.

New York, Thursday, Nov. 16, 1893.

## EDITORIAL CORRESPONDENCE.

[By Telegraph from Minneapolis.]

MINNEAPOLIS, MINN., Nov. 13, 1893.

The pulpits of St. Paul and Minneapolis were filled yesterday by Bishops and ministers of the General Missionary Committee. The weather was pleasant, and the churches were crowded. In the evening four great missionary mass meetings were held. In this city the Rev. Dr. JAMES R. DAY, of Calvary Church, New York city, and the Rev. Dr. J. O. PECK, of our Mission Rooms, made powerful appeals in Hennepin Avenue Church, resulting in a large increase in missionary contributions. In Wesley Church Chaplain McCABE and President GOUCHER, of the Woman's College, Baltimore, delivered addresses with similar results.

This morning the Rev. Dr. <sup>Jackson</sup> SHELDON delivered an interesting address before the General Missionary Committee on the subject of "Missions in Alaska."

### METHODIST MISSION WORK.

Dr. Jackson Describes What Has Been Done in Alaska. 1893.

MINNEAPOLIS, Minn., Nov. 13.—When the general missionary committee of the M. E. Church reassembled this morning Bishop Hurst, who presided, commented on the little progress that had been made since the opening session on Thursday and it was decided to hold three sessions daily.

The work of pruning the appropriations was resumed. North Dakota was cut down from \$11,000 to \$9,778, and Northwestern Iowa from \$4,000 to \$3,556.

A special appropriation of \$15,000 was made for Oklahoma and new work in the Cherokee Strip. A special committee reported resolutions approving the work of the Women's Home Missionary Society in Ounaska, Alaska, and Dr. Shelton Jackson of Washington, United States commissioner of education for Alaska, was given the privilege of the floor for a fifteen-minute address upon the work that had been accomplished under Methodist auspices in that region.

## Woman's Home Missions

DELAWARE, OHIO.

DECEMBER, 1893.

### Report of Special Committee to the General Missionary Committee.

The Committee appointed by the General Board of Managers of the W. H. M. S. at its recent annual session in Toledo to represent the interests of the society before the General Missionary Committee of Minneapolis, respectfully submits the following report. The appropriations for the year were presented through Bishop Walden, and careful consideration was given to the recommendations of the

society in regard to our mission in Alaska and the adjustment of the Chinese work on the Pacific coast.

It will be remembered that the missionary society, at its last meeting, did not see its way clear to approve our mission work in Alaska. In view of the opportunities of the field and the obligation of the society in regard to it, the Corresponding Secretary recommended the appointment of a committee to report the claims of this field to the missionary society; to suggest that the work in Unalaska and Unga be administered as a foreign mission; that a minister be appointed to this circuit; that the buildings of the society at these points be utilized for industrial teaching and missionary purposes and that a reasonable appropriation of money for the support of the mission be submitted to the General Missionary Committee for approval. The General Board of Managers of the W. H. M. S. cordially approved of these recommendations.

A special committee of the missionary society was appointed to consider these questions, consisting of Bishop Hurst, Dr. J. M. Buckley, Hon. Alden Speare, Rev. Dr. J. H. Hargis and Rev. Dr. G. C. Wilding. This committee received the suggestions in regard to the continuance of the school with favor, and offered a resolution approving our appropriations, and pledging the sympathy and moral support of the missionary society in the prosecution of our mission in Alaska. The report was unanimously adopted by a rising vote of the General Missionary Committee.

It may also be remembered that the union of the Woman's Missionary Society of the Pacific coast, engaged in work for the Chinese in this country, with our society, has been under consideration for several years. The way being clear to effect this union, it was recommended that the proposition of that society to continue the work as a Bureau of the W. H. M. S. be approved; that the conditions offered be accepted; that they turn over to our society all property, furnishings, ect., of the mission in San Francisco; that they continue to collect and pay into the treasury of the W. H. M. S. moneys for the support of the work, and that the Bureau receive appropriations, as do other bureaus, from the treasury of the W. H. M. S.

A special committee, consisting of Bishop Goodsell and Fowler and Rev. Dr. Upham, was appointed, before which your committee appeared and presented the facts in the case. Mrs. Bishop Fowler, familiar with the work of the society on the Pacific coast, was present and explained the conditions of affairs there and the views of the ladies. After a

full discussion of the subject the committee united in cordial approval of the plan of union, and agreed to present a report to the General Board in harmony with the wishes of our society. At a subsequent meeting the special committee presented this report, which was adopted by the General Missionary Committee.

MRS. CLINTON B. FISK, } Committee.  
MRS. R. S. RUST, }

[Mrs. H. M. Teller was unable to meet the committee in Minneapolis.]



# Woman's Home Missions

DELAWARE, OHIO.

APRIL, 1894

## Gleanings From the Minutes of the General Executive Board.

BY MRS. F. A. AIKEN, SEC.

Mrs. Clark reported the total receipts for special fund for work in Alaska, as \$14,621.21; disbursements, \$9,023.40; balance, \$5,598.07; due on bills for supplies, 1,691.75, leaving balance in Treasury to Alaska fund, \$3,906.32.

Mrs. Fisk, the President, gave an account of her visit with Mrs. Rust to the Missionary Committee, while in session at Minneapolis, Minn., receiving therefrom advice to go on with the work in Alaska with the promise of moral support. Quite a discussion arose as to the action of the last General Conference and the advice of the Missionary Committee. On the recommendation of the Committee, the work in Alaska was re-adopted to this extent, viz: rent the Home at Unalaska to the Government for \$200.00 per annum, and furnish beneficiary aid for a number of girls not to exceed twenty-five, to enable them to attend the Government school. The annual expense of each individual pupil will be \$50.00. Mrs. Fisk said that several years ago Col. E. S. Sheppard purchased some reindeer to send to Alaska and that she bought one. Now a small herd is on one of the islands, which the Society can secure by asking the U. S. Commissioner for it. These would furnish milk and meat for the beneficiaries. A herdsman could be secured for small compensation. Mrs. Fisk was requested to act as a special committee in the interest of this matter.

On recommendation of Dr. Sheldon Jackson it was decided that Mr. and Mrs. Thompson, missionaries, should have the use of the Home at Unga free of rent.

Mesdames Teller, Springer, Beiler and Rust were constituted Standing Committee on Alaska.

*Woman's Home Missions*  
The following letter, sent by Mrs. Teller, will be read with deep interest, as we are all concerned for Alaska: *September 1894*

UNAKASKA, Alaska, May 12, 1894.

DEAR MRS. TELLER:—The home is progressing finely, so far as numbers go. A year ago this winter we had twenty-six girls. During the spring and summer a number of the oldest—those who had been in the home the longest—left us for homes of their own. Their husbands have the reputation of being as good and industrious as any on the islands. Our oldest, Paraskovia Shutagyn, was taken to Portland, Ore., by our former U. S. Customs Collector as a nurse girl. We had nothing to say about it, as she was a government ward from the Seal Islands. The U. S. agent said she could go.

I suppose you know that if we did not take the girls to the Russian (Greek) church on Sundays and holidays that we could not get any. This has always been done. We have taught nothing di-

rectly contrary to their principles of religion, still every priest (consequently to a greater or less extent the people) has worked against us, telling the most outrageous stories. For a while it looked as if the home would stop for lack of children, through the influence of the priests. One year ago Father Metrofan, a monk, came to take charge, with Mr. Alexine, a deacon and teacher in their Russian school. We three teachers were treated by them at first with the greatest dislike and suspicion. Without any changes or advances on our part this has gradually changed to an apparently warm friendship, respect and deference to our wishes. Of course this has had a like influence on the natives. When these men came here they were terribly prejudiced against us. As they say now, "We have lived right here near you, have watched you, and know that you are doing all you possibly can to help these people and raise up the girls to be virtuous women. We wish you had every girl on the Islands." Last December Father Metrofan came in unexpectedly one day with a big girl. He said he wanted her to live here, not go home again; he would bring two other big ones. For lack of means we could not keep them then. Women kept saying that the monk, or Alexine, told them that they must give their girls to us, so we have crowded and taken five more. To-day Mrs. Tuck stood god-mother to a mite of a two-weeks' old girl who will begin to live here in a few days. They are always holding up our girls to those outside as patterns of neatness and as intelligent looking. These favors, and the deference shown to us by the church dignitaries, is enabling the home to secure a good hold among the people which will never be lost; in fact, it is really weakening the power of their church.

The first death since the home started, four-and-a-half years ago, occurred last Tuesday morning. It was "Baby Annie," four years old, our youngest (then), and everybody's favorite, in the home and outside. We feel very sad over it. She did not breathe right when born. Some time later her tipsy mother dropped her, injuring the poor babe in some way. She was sick most of the time. A year ago she nearly died of a cough, and lived on an exclusively fish diet. She was sick yet, when brought to us last July, but with proper clothing, food and care she picked up and became the smartest girl we ever had in talking English and learning everything. When she began to cough this winter we gave her medicine and the best of care. She kept her bed but two weeks, still had constant attention in a warm room, day and night for a month. No physician is on the island, so we could not find out what ailed her. Her average pulse was forty, sometimes one hundred and eighty, then we could not count it fluttered so. We think that heart trouble with quick consumption carried her off.

It is a wonder we don't have more sickness in the Home, but I don't know what we would do if we did; we have no room to keep sick ones in. We have no medicine—nothing. We can heat no rooms except the school-room, kitchen, front room, and Mrs. Tuck's room. Annie was taken right up to Mrs. Tuck's room when she coughed, and stayed was even laid out there. If a fever should break out where could we keep our sick ones? Last October every one in the house except one little girl



and myself were down with the grip. Without a warm room and medical attendance we might have had a very serious time if I had not constantly watched and nursed night and day for two weeks.

Oh, how we do need a suitable house and trained helpers. We might have a hundred girls, and that means just so many more saved from a life of shame and ruin (though they don't know enough to look upon it as such). Now, while their Church will let us have them, is the time to get them. How we have hoped and prayed that this summer might see the erection of a good building. Twenty-eight of us sit down to eat in a room where we can hardly turn around; we must pass through the kitchen and well-room to reach the school-room; the girl's dormitories are over the school-room; in the attic above that we must keep flour, meal, dried fish, sugar, shoes, extra cooking utensils, all kinds of clothing, and, in fact everything. It is most inconvenient.

For our large family we needed a large, good range so badly that Mr. Tuck sent and paid for one. When it came it turned out to be a wretched thing and they would not take it back. All we can do is to heat water on it. It rains or snows two thirds of the time here. After washing the clothes I have had to keep them for two weeks before they would dry. We have not enough clothing to keep the girls clean at that rate. No one knows how badly a drying room is needed; also a play room for a crowd of restless girls at such times. Mr. and Mrs. Tuck have done wonders with their facilities. He has used his salary right along to keep the home going. She has used her own bedding and clothing for the girls for there is never enough. Our pile of underclothes, stockings and handkerchiefs will hardly last the summer. One must wear woolen clothes away up here. We were very glad to receive the things you had sent last year. They helped us through the winter. Please accept our thanks. We hope you can interest some more friends in our behalf, especially about the building. Mrs. Tuck wants me to say that little coats for girls from five years to twelve would be very acceptable. We have no underclothes, stockings, nor handkerchiefs for next winter.

Yours sincerely,

ANNA FULCOMER.

HOW IS ESTABLISHED.

*Woman's Home Missions October 1894*

Miss Fulconer, our missionary to Alaska, had hoped to visit her friends this summer, but owing to Mrs. Tuck's feeble health and Mr. Tuck's absence she remained, letting the steamer depart for "home sweet home" without her. Much praise is due her and Mr. and Mrs. Tuck for devotion to the work in that lonely land.

#### MISSIONS.

Thirteenth Annual Meeting Woman's Home  
Missionary Society.

*1894*

One of the largest and most enthusiastic meetings of this body, the thirteenth annual session, began in the Mulberry street Church, Williamsport, Pa., at 9:30 A. M., October 24th. Mrs. Clinton B. Fish, President in the chair. Thirty-three Conferences were represented, and one-hundred and twenty-seven delegates

and visitors were present. Psalm xxxiv was read, and Mrs. Minard of Buffalo led in prayer. Mrs. May Leonard Wells was asked to take charge of the music of the Convention, and led in singing the Doxology and "Blest be the tie that binds."

The report of the Bureau for Alaska, Mrs. H. W. Teller showed good success in the work as authorized by the General Missionary Society.

Fortunately the news of the action of our last General Conference, which so crippled the work in Alaska, did not reach the ears of Mr. Tuck, Superintendent of the Jesse Lee Home in Unalaska, until the next June. Twenty-five children were then in the Home, and Mr. Tuck could not turn them out to be destroyed by vultures in human shape, and with aid furnished by personal friends they continued the Home. Meantime Mrs. Fisk and Mrs. Rust met the Missionary Board in Minneapolis, and so presented the great necessity of continuing the work that permission was granted, and children are now taken as beneficiaries only at fifty dollars a piece. If we had accommodations we could have one hundred children in the school at once. Mr. Murray, Treasury Agent, says in his report: "In September, 1890, I sent six orphan girls from the St. Paul's Island to the American School at Unalaska. I was anxious to place them in the hands of a Christian woman. The result has more than justified the experiment. They were the poorest, dirtiest and most ignorant on the Island, and could not speak one word of English, and in two years every one could not only speak it, but write it. Mrs. Tuck is overtaxing herself and will soon break down if not relieved."

## The Christian Advocate.

New York, Thursday, January 11, 1894.

J. M. BUCKLEY, Editor.

## Editorial Letters.

### INTELLECTUAL AND MORAL CULTURE IN ALASKA.

XXIII.

#### EDUCATION.

There is in Alaska a school population of from eight to ten thousand people. Thirty-one schools were in operation during the year closing June, 1891. In them one thousand eight hundred and forty-seven scholars were enrolled. The government supports thirty-one schools with an enrollment of seven hundred and forty-five pupils, and thirteen contract schools with an enrollment of one thousand one hundred and two. On the thirteen schools the government spent \$20,639. Toward the support of the contract schools it contributed \$29,360. The missionary societies of the different churches paid the



balance for their support, \$74,434. In no part of the world is school work more greatly embarrassed, for one proposition is everlasting and everywhere true:—the association of the natives with the white men has not been ennobling.

At the Point Hope Episcopal school over half of the population was away seeking food, leaving one hundred and sixty-one; and out of that number the school had sixty-eight pupils. At Cape Prince of Wales the Congregational school, though it was established among a wild people who had never known any restraint, could not comprehend the appeal coming to them, nor understand another language, got together three hundred and four out of five hundred and nine people. The school room would only hold about fifty, so they held sessions as Catholics celebrate mass, several times a day. Most comical situations occurred. The pupils could not understand for several months why it would not be proper for them to laugh, talk, and jump over the benches, and the adult males would come in and lounge about to watch the proceedings. At Anvik, a Protestant Episcopal mission, one of my acquaintances, the Rev. JOHN M. CHAPMAN, being one of the teachers, who had resided there for six years, has been prosperous in his work. Schools supported by the Russians are principally for teaching the children the liturgy of the Greek Church.

Governor KNAPP, in his report to Congress for last year, pays a high compliment to the work done by the religious denominations, considered entirely in its educational aspect: "It can scarcely be expected that Congress will increase its appropriation sufficiently to establish and maintain government schools in the three hundred villages of this vast Territory. Religious and benevolent people of eleven different sects have undertaken work of an educational character among the ignorant and barbarous peoples that inhabit these villages. Part of that work is teaching them our language, our laws, and our customs—in other words, preparing them to become worthy citizens of the republic. Shall a little sentiment or a pet theory not applicable here prevent our encouraging these noble agencies for the accomplishment of the very work we as a nation desire to accomplish, and which there is no hope of our doing ourselves? I do not hesitate to assert that the best educational work which has yet been done in Alaska has been done through these mission agencies."

#### CHRISTIAN MISSIONS IN ALASKA.

To the time that Alaska was purchased by the United States in 1867 its religion was under the control of the Government of Russia, in which there is a closer alliance between Church and State than in any other nominally Christian nation in the world. In 1877 the Presbyterian Missionary Society commenced Gospel work in southeast Alaska. It was believed to be such a perilous undertaking that notwithstanding the previous success of Dr. SHELDON JACKSON, who for nineteen years had been engaged in pioneer mission work west of the Mississippi River and in the Rocky Mountain Territories from British America to old Mexico, he was the subject of much good-humored ridicule among his brethren, one of whom was in the habit of remarking that he "would have nothing but seals to his ministry."

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The speedy success of the work attracted attention to Alaska, and the other religious denominations manifested much interest in it. There was reason to believe that unfortunate complications might result if the different communions should locate in the same regions, the effect of which would also be to leave vast territory without religious instruction. Accordingly, with unusual wisdom, a call was made for a conference of the secretaries of the several Mission Boards. This was held late in September, 1879, or early in the ensuing January, at the rooms of the Methodist Episcopal Missionary Society, then at 805 Broadway, New York. Three secretaries were present: Dr. J. M. REID, of the Methodist Episcopal Church; Dr. KENDALL, of the Board of Presbyterian Missions; and Dr. MOREHOUSE, Corresponding Secretary of the Baptist Missions. The Corresponding Secretary of the Missionary Society of the Protestant Episcopal Church sent his regrets at not being able to be present, but agreed to take part in the work.

After full consideration it was agreed that the Presbyterian missions should be left undisturbed in southeast Alaska. As the Church of England had missions along the valley of the Yukon River, in Canada, to the Episcopal

Church was assigned that region in Alaska. The Baptists chose the central section around Kadiak; and the Moravians chose the part near the Kuskokwim and Nushagak Rivers. Dr. REID, having carefully consulted the map of Alaska, said he thought the Methodist Episcopal Church would like the Aleutian Islands, with Unalaska, the commercial center of western Alaska, as its headquarters, reserving the right to consult the Board of Managers of the Missionary Society. At the next meeting of the board, Jan. 20, 1880, it adopted that suggestion after full discussion, and appointed a committee of three, of which General CLINTON B. FISK was chairman, Dr. J. M. REID and the Rev. JOHN LANAHAN, D.D., being the others. Subsequently other Protestant denominations entered the Territory under the general plan of distribution.

I requested Dr. SHELDON JACKSON to prepare for me a table of the different denominations and their locations. The readers of these letters will remember that such as I was able to visit personally have been described in the accounts of the towns where they are located. The following is the table. All that are marked with an asterisk are organized churches of native communicants:

*Presbyterian Mission Stations.*—Point Barrow, Hoonah,\* Killisnoo, Wrangel,\* Jackson,\* Haines, Juneau,\* Sitka,\* Klawack.

*Moravian Stations.*—Bethel,\* Carmel,\* Ogavigamute, Quinehaha.

*Congregational* (American Missionary Association).—Cape Prince of Wales.

*Protestant Episcopal Missions.*—Point Hope, Saint James Mission, Anvik.\*

*Church of England* (Church Missionary Society).—Rampart House,\* Fort Selkirk, Buxton. (These are in Canada, close to the boundary line.)



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*Roman Catholic.*—Nulato, Kusilvak, Okhagamine, Juneau,\* Koserefski,\* Cape Vancouver, Sitka.\*

*Swedish Evangelical.*—Golovin Bay, Yakutat, Unalaklik.\*

*Methodist Episcopal.*—Unalaska, Unga.

*Baptist.*—Wood Island.

*Quakers.*—Douglass.\*

*Independent.*—Metlakahtla.\*

Making thirty-two mission stations.

Besides these stations, the Russo-Greek Church still has about thirty stations in the whole of Alaska. I regret to have to say that the general testimony, entirely apart from that of Protestants, is unfavorable to the moral influence of that Church, with certain few but noble exceptions. The priests, as a class, have been intemperate and addicted to gambling, and many have worse than doubtful domestic and social relations. I would emphasize the fact of a very few noble exceptions. This much, however, is to be credited to them: That so far as the pagan Indians have submitted to their influence various heathen superstitions of a cruel and demoralizing nature have been renounced, in whole or in part, though constant lapses into attendant immoralities are said to take place.

The Presbyterian Missions increased to such an extent that by Sept. 14, 1884, a Presbytery had been formed, and held its first meeting at the meetinghouse in Sitka. The Moravians, who surpass, in proportion to their numbers, any other Christian body in the world in devotion to the cause of foreign missions, have issued a neat pamphlet, entitled *The Beginning of the Moravian Mission in Alaska*. Their fraternal spirit is also worthy of universal commendation.

God in His providence lights the torch of missionary zeal in ways unforeseen by men. Count Zinzendorf is present at the capital of Denmark for the coronation of King Christian VI, and a Negro, Anthony by name, a Christian slave, gives the impulse which leads to the establishment of the first foreign mission of the Moravian Church, that on the Island of Saint Thomas. John Eliot is possessed of the idea that the Indians of North America are the descendants of the lost tribes of Israel; and this inner conviction is for him a call constraining him to become their apostle. The British and Foreign Bible Society, a mighty engine for generating the electric light of Gospel knowledge, takes its start from an overpowering hunger for the word on the part of a poor girl in an obscure village in Wales. And so, too, the commencement of a Moravian Mission in Alaska was quite unforeseen by the members of that Church until within a year of its actual inception; and the call came from an unexpected quarter, was a Macedonian cry from another denomination of Protestant Christians.

The Macedonian cry referred to was nothing more nor less than a letter from Dr. SHELDON JACKSON to the late Bishop SCHWEINITZ, urging the Moravians to establish a mission among the Indians and Eskimos in Alaska. Dr. JACKSON considered them especially fitted for that work in view of their long experience in evangelizing tribes of degraded savages, and they responded to the appeal. Their first station was named Bethel. The rest of the pamphlet gives an account of the progress of the work for four years, during which time the Moravians had given \$19,273.28 to it.

Having placed before the reader the whole field of Christian Missions in Alaska, I will now more particularly explain what work the Methodists have done and what they propose to do. When our missionary authorities agreed in 1880 to commence work in Unalaska, they did not fully understand how far the region selected was from civilization, nor the difficulties of reaching it with supplies, nor the legal difficulties. Not

till 1884 did Congress take adequate action. Our school was not fully established at Unalaska till 1889, since which Professor and Mrs. JOHN A. TUCK have been in charge of it. Before I went to Alaska Mrs. H. C. MCCABE, of the Woman's Home Missionary Society, and editor of the official organ of that society, wrote asking me to visit and inspect the work, and report upon the same to the Church in general and the Woman's Home Missionary Society in particular.

The nearest point which I reached was Sitka, from which Unalaska is distant one thousand one hundred nautical miles, or one thousand two hundred and eighty-three statute miles. It would have involved, therefore, a journey of more than two thousand five hundred miles, going and returning, in addition to the long tour made in traversing southeastern Alaska.

I should have been glad to make the journey to and through the Aleutian Islands, for the scenery is declared by Dr. JACKSON to be in some respects finer than that heretofore described in these letters. The element of time, however, became very important, as the opportunities for travel in that region are restricted. Of all the seventy islands, Unalaska is the most important, and the only one that has a white settlement. Unalaska is a port of entry for all ships passing in and out the Behring Sea, and a kind of capital to the western regions; the Alaska Commercial Company makes its headquarters there; all the arctic whaling fleet get their mail, water, coal, and other necessities there; for the last three years, during the *modus vivendi* between Great Britain and the United States, the United States and British fleets patrolling the Behring Sea made their headquarters there.

Accordingly, finding in the harbor of Sitka a steamer just from Unalaska, the *Crescent City*, Captain THOMAS, commander, I waited upon him, and found that he was entirely familiar with Professor TUCK and the school; that two weeks before he had visited it and made an address to the children; that he had done so on former occasions and had nothing but commendation, and that of the most unqualified sort, for the work. The children, he informed me, are well trained, of excellent manners, and respond to efforts to instruct them with remarkable facility. Also, the deputy collector had just returned to Sitka from one of his tours for revenue. He also had visited the school, and having listened to what Captain THOMAS said, confirmed it all, and assured me that no one knew the mission but to praise it.

To my inquiries as to what would become of the girls of the home and school if the mission were discontinued, the answer was, they would all be ruined, for there is no morality for the Indian



girls. Temptations which they cannot resist, and which many would be forced to accept by their pagan parents, surround them on every side. The Governor of Alaska also had visited the school, and distinguishes it from most others in his report, declaring that "excellent work is done there." It is quite surprising how, when one wishes to investigate a subject favorably, coincidences occur. Since my return I have had the pleasure of meeting the Rev. JOHN W. CHAPMAN, who for the past six years has been missionary of the Protestant Episcopal Church at Anvik, and who has returned to this part of the country on a brief furlough. After conversation with him, finding that he had visited Unalaska on his way home, I asked him to give me an account of the school, which he has kindly addressed to me in the form of a letter:

"NEW YORK, Dec. 11, 1893.

"*The Editor of The Christian Advocate*—Dear Sir: It gives me great pleasure to respond to your request for some account of the school conducted by Mr. JOHN A. TUCK, under the auspices of the Methodist Episcopal Church, at Unalaska, Alaska.

"I was at Unalaska for a period of five weeks last July and August, and was almost daily a visitor at the school. Mr. and Mrs. TUCK, assisted by Miss FULKAMER, are caring for some twenty-six Aleut girls, teaching them all useful knowledge, and training them to habits of neatness and good order. The native population is degraded by drink and licentiousness, and this school affords the only hope that I can see for the future of the people among whom it is placed.

"The girls are carefully guarded from temptation, a bright, homelike atmosphere surrounds them, and their progress in learning is really astonishing.

"It was my privilege to address them several times—once or twice at considerable length—and their attention was unflagging, and I found that what I had said was understood. In conversation with them I found that English was pretty generally understood among them, and that many of them could speak it with fluency. The school repeats in concert many pages of Scripture with surprising accuracy, and the hymns which are most familiar to us are equally familiar to them.

"Mr. and Mrs. TUCK have given themselves to this work with a devotion which I have rarely seen equaled, and I venture to claim friendship with them, and to appeal to all who would not see brethren in CHRIST sink under a labor too heavy for them to rouse up and come to their assistance. Yours respectfully,

"JOHN W. CHAPMAN."

I think, therefore, that no work which the Woman's Home Missionary Society is doing more deserves the sympathy of its friends and patrons than this, and trust that the society will have no difficulty in collecting all that it may need for this special work.

So far as this tour is concerned, I am still at TACOMA, and shall week by week travel homeward through a region new to me, part of which, in important particulars, rivals and in some surpasses anything thus far delineated.

N.B.—Two errors concerning Alaska have occurred in the letters, which should be corrected:

(1) I stated on the authority of *Appleton's Guidebook to Alaska*, the most recent publication, that when the Swedes and Finns that had been employed in the foundries and ship yards (for whose benefit the Lutheran church was established there) were discharged, as a result of the abandoning of those enterprises, "the plate and furniture belonging to that church, with the exception of the organ, now to be seen in the museum, were sent back to the mother Church in Finland in 1867." I find by careful inquiry that this is not true. The Russo-Greek church at Sitka helped itself to the communion service and some pictures. The candlesticks and other plate are in private hands in this country. The pulpit, altar, and pillars, besides the organ, are in the Sitka Museum. At one time the Lutheran church was rented as a butcher shop, and the pews, organ, pulpit, and carpet were piled out in the streets. The collector of customs, as custodian of public property, assumed the ownership, and told the Presbyterian mission that it could have them if it would remove them from the street. Accordingly the Presbyterian mission used the pews for a while. I recently had a conversation with one of the first government revenue officers, and ascertained a number of antiquarian facts, which have been corroborated by other sources, of much interest to me, but not necessary to detail. One fact, however, is of general interest. The Rev. UNA CYGNÆUS, the first Lutheran minister who was sent to Sitka, remained there five years. He devised the work at manual training in schools, which he afterward set in operation in Finland, and, so far as can be ascertained, SITKA was really the birthplace of manual training in schools.

(2) The statement, that when at the highest latitude reached I was only about forty miles distant from the Arctic Circle, was a serious error. Owing to necessary absence the letter had been dictated, and the copyist, in working out the problem, did not incorporate all the figures. The distance from the Arctic Circle was not forty miles, but about six hundred and forty miles. My attention was not called to the error until some weeks after.

The attentive reader must have noticed a great variety of spelling of proper names of Alaskan Indians, bays, etc. Perceiving that there was no uniformity in the different maps and charts which I consulted, to the number of sixty or more, I sent to Washington for the first *Report of the United States Board on Geographic Names*, and herewith submit a list of the spelling adopted by the board for all points in Alaska about which there has been any question, which have been mentioned in these letters:

Kadiak (Island).	Bogoslof (Island).
Pribilof (Islands).	Unimak "
Unalaska.	Unmak "
Bering Sea.	Kenai (Peninsula and Fort).
Baranof (Island).	Shumagin (Islands).
Stikine River.	Revillagigedo (Channel and Island).
Kupreanof (Point and Island).	Chilkat (River and Pass)
Kuiu (Island).	



Attu (Island). Chilkoot (Village and Pass).  
Kayak (Island).

This important board was established under executive order by President HARRISON on September 4, 1890. The board consisted of men of distinguished attainments in the coast survey, the geologic survey, and the post office, navy, war, treasury, and state departments. Professor T. C. MENDENHALL is chairman. In the first year two thousand questions were submitted to it, several hundred of which were on Alaska, "where the utmost confusion exists regarding geographical names." This has resulted because of the difficulty of transliteration of Russian and Indian names into English characters, and also because expedition after expedition has assigned different sets of names to those geographical features. The board, I may add, is now engaged in revising them all.

I recommend all teachers in the public schools, and all who are much concerned with geography, to procure copies of the report of this board. The proper spelling of every county in the United States under the decisions of the board is contained in an appendix. I found by examining it that the board has officially decided that the name of that wonderful mountain in Washington shall, so far as all government publications are concerned, be *not* Tacoma, but RAINIER.  
J. M. B.

Missionary \* Mass \* Meeting

... UNDER THE AUSPICES ...

.... OF THE ....

..... YOUNG .....

Woman's Home Missionary Society

.... OF ....

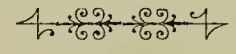
HAMLIN M. E. CHURCH,

Cor. Ninth and P Sts., N.W.

: IN LECTURE ROOM OF CHURCH :

Wednesday, November 21st, 1894,

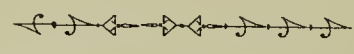
.. AT 7:30 O'CLOCK ..



ADDRESS, - - - Rev. J. Sheldon Jackson, D. D.  
(Lately returned from a visit to our Home at Unalaska.)

.... OTHER ADDRESSES ....

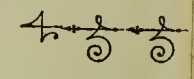
Our Work among the Italians, - - - Miss Annie C. Rodregus  
Missionary  
Deaconess Work, - - - Miss Kirstine Petersen



SOCIABLE



Refreshments, - - - Free





Little Rock, Arkansas.

May 23, 1894.

Mrs. H. M. Teller,  
Washington, D. C.

-++++++-

++++ You did not state in your letter whether the position of teacher is still vacant or not. If so, I am very desirous of securing it. I am confident that I am competent of filling the position, and think I am fitted for such work. I assure you I have enough of that Christian missionary spirit to do with my might what my hands find to do, and as to the privations of which you speak, I will not mind that in the least. +++

Mattie J. Short.

Little Rock, Arkansas.

May 29, 1894.

Dear Mrs. Teller:

-++++++-

I am happy to assure you that I am a sincere Christian trying to serve God as best I know. I was brought up in the Methodist Church. My grandfather with whom I lived being a Methodist Minister. I never united with the church for that I have always been going first one place then to another, as you will notice from the letters I sent you from my employers. I am perfectly willing to join the church, and will do so at once if you desire. I have thought this matter carefully over, and I am willing to endure all the privations and hardships of a missionary's life. I trust that I may have a favorable reply soon.

Very respectfully yours,

M. J. Short.



# Woman's Home Missions

DELAWARE, OHIO. FEBRUARY, 1895.

## CONCERT LESSON FOR MARCH.

Hymn 932. Lesson: Isa. 40.; 3-12. Rom.; 11-15.

### ALASKA.

Who are the people of Alaska? They are *not* Indians, with the possible exception of the Tlunehs. They are Eskimos, Aleuts, Creoles, Tinnehs, Thlingets, Hydahs, and a few whites of various nationalities.

What are they? They are not wards of the nation as the Indians, but are citizens, can sue and be sued, make contracts, go and come at pleasure and do what any one can lawfully. They are inclined to industry, are more or less skillful workers in wood and metal, are sharp and shrewd traders, and yield readily to civilizing influences.

Where are they? They live in scattered settlements along the 25,000 mile coast line, though the majority are in Southwestern and Southeastern Alaska. Sitka, Kadiak and Unalaska are the natural centers.

What was the native religion? A mixture of superstitions that made the people live in fear of innumerable spirits that fill the earth, the air, the water. These superstitions have not yet lost their power, and the witch-doctors are still enabled to practice their cruelties.

What was the first form of Christianity introduced? That of the Greek Church in 1793 when the Czar ruled that country. More than \$10,000 was expended annually for schools and churches, and yet it is a singular fact that little impression is left after one hundred years of supremacy. "It is a curious fact too, that in 1793, when Catherine, Empress of Russia, commanded her missionaries to go to Alaska to instruct the natives in religion, she also ordered convicts shipped from Siberia to teach them agriculture! The outrages of these unscrupulous men and the traders who preceded them, are unspeakable. In ten years the natives were reduced one half; their lives were no more valued than those of dogs, and the spirit and life were nearly stamped out of the remainder. The Russian proverb that "Heaven is high and the Czar distant," was the encouragement of these horrors."

Who was the first Protestant minister to visit Alaska for missionary work? Rev. Dr. Sheldon Jackson, who for many years has labored untiringly for the conversion and education of these long suffering people.

In what condition did he find the natives? They were in densest ignorance and superstition. The aged were stoned and speared, the women were slaves and sold for a blanket, while the children were sufferers from every kind of wickedness.

What churches are now at work in Alaska? Presby-

terians, Methodist Episcopal, Congregational, Baptist, Episcopal, Moravian, Lutheran and Roman Catholic. The latter is now arranging to set the territory off from Vancouver as a separate see with its Bishop and full corps of workers.

What arrangements were made by the Mission Boards of the principal Protestant churches? To avoid needless overlapping in church work it was agreed the Presbyterians should occupy the Sitka region, the Baptist that of Kadiak, the Protestant Episcopalians the valley of the Yukon, and the Methodist Episcopalians the Alutian Islands.

What have the churches done? The Presbyterians have ten or twelve schools and churches, the Protestant Episcopalians eight or ten stations, the Moravians a half dozen missions, the Evangelical Union, three or four, the Baptist and Congregational one or two each.

What have we done as a church? The Woman's Home Missionary Society has established the Jesse Lee Home at Unalaska, in which there are thirty-one pupils (Dr. Jackson says we *now* have nearer eighty) under the care of Prof. and Mrs. John A. Tuck. At Unger we have built the "Martha Ellen Stevius Cottage," which is occupied by Mr. and Mrs. McKinney, who have a school of 74—and are doing a great work.

What does it cost to care for a girl in our own Home? Fifty-dollars will take a girl from a life of shame, and hopelessness, and keep her in a Christian home and school for one year. A few years will establish her character and train her for a useful Christian life. The praise

of our Home in Unalaska is on the lips of all who come from that region. Government officials tell us that its influence for good is felt a thousand miles in each direction. It is the Beacon Light that a hundred girls would avail themselves of, if we had the room and the exchequer that is essential. Mr. J. Stanley Brown, Superintendent of the North American Seal Company, son-in-law of the late President Garfield, who visited our school last summer, says, "From a humanitarian standpoint alone, I believe it to be the best piece of missionary work done on the face of the earth. Tell your women they can have no idea of the immense amount of work they are doing, for they have nothing by which they can compare the conditions."

What is to be done at our station in Unalaska this year? Those who are there must be provided for at \$50 each. One hundred and sixty acres of land have just been secured from the Government and a new building will be erected on it at a cost of \$3,000 (not enough). We ought to have \$5,000.

What does the Government propose to do? To erect a school building on Government land, near our Home, with a dormitory for boys on the upper floor. Thus, will be educated both boys and girls, that in the future these may be really Christian homes in this, now truly heathen part of our own land.

What else must we do? We must reinforce the workers in our Home at Unalaska. A missionary must go in the spring early, also a medical missionary, or a well trained nurse Deaconess.

Are there any conversions? There have been several in our Home. There are many more in the older Presbyterian missions, where several native churches now exist. The religious transformation of Metlakahla is one of the marvels of Christian history.

MRS. S. L. BEILER.

## Notices.

*Missionaries Letters.* These will be furnished auxiliaries and friends on application to the office of W. H. M. S., Methodist Book Room, 188 W. 4th St. Cincinnati, O.

MRS. R. S. RUST.

Mrs. Maria Freeman Gray, 316 Montgomery street, San Francisco, Cal., is duly appointed a member of the Bureau for Alaska.

## Alaska,

Extracts from a private letter from Mr. John A. Tuck, at Unalaska, Nov. 30, 1894:

In order to make room for the pupils, Mr. Tuck has improvised a store house which, when better quarters are provided, will, he hopes accommodate a cow. Then he adds, "Can't you find Methodists this winter who will donate money enough to buy a good cow to be sent up in the spring on a Revenue Cutter, with pressed hay enough to keep her the first winter?"

"During the first months of my absence, my wife had been very ill from poisoning followed by carbuncles. Then Miss Falconer left and the entire responsibility of the house fell upon her. Though it was too much for her, all went smoothly and the number of pupils was increased from twenty-three to thirty-one. I should had I been there, have hardly taken them, but I had not the heart to send them away. Mrs. Tuck is not yet able to leave her room except once or twice a day for half an hour. Thus, in addition to the teaching I have to take care for all the various kinds of work for a family of thirty girls. I am not very strong and may break down and then what would become of the house. But if God has work for me to do in Unalaska, I shall surely have strength to do it.

"Generally the children are good and very quiet on Mrs. Tuck's account. I had been up writing the most of two nights and wanted to rest this morning. At breakfast without being prompted, they stood up and shouted the little grace, "God is great and God is good, etc.," and after breakfast sang a hymn, repeated texts and the Lord's prayer before going to their work, which was done very quietly so as not to wake me. This is only the latest instance. I could write of many if time permitted. The children are greatly enjoying the apples bought with the five dollars Brother H. handed me when at your hospitable home. Mrs. Tuck will send you a photograph of the school, taken three years ago. The trees in the background are the only grove in all this country.



There are many books published, a large number of them written by missionaries, on Alaska. These have been duly noticed in this paper and some will be found in our "Sources of Information." See January number.

Innuits, or Eskimo, (in-nu-it) signifies proudly "the people," as if they were the only people on the face of the earth.

Whatever is written on this strange and distant country, its facts, &c., has the fascination of romance and will richly reward perusal.

If some essays on Alaska should be prepared in addition to the lesson by members of the auxiliary it would enhance the interest by thus increasing the information. And do not forget the earnest pioneer work done by Mrs. L. H. Daggett, the indefatigable first secretary and the founder of Jesse Lee Home. She doubtless watches with interest, tho' enfeebled in health, the great enterprise she so warmly regarded and which caused such painful disappointment when discouraged by the action of the General Missionary Committee.

Capt. Healey, of the U. S. Revenue Marine, (Capt. of the Revenue Cutter, Bear,) writes thus of our school in Unalaska: "I have brought six girls from the Seal islands to the Jesse Lee School. Two years ago I brought down a like number. I am constrained by this part I have had in providing scholars for the school to give you my views of its character and accomplishments with the hope that they may excite interest in its behalf among its founders and supporters. In all my experience in the country I have seen nothing that has rendered so much good to the people. From its situation it has tributary to it this whole western end of the territory where there are numbers of children and poor waifs, many the offspring of white fathers, growing up without the care of homes or the education and training of Christian parents."

#### Letter from an Alaska Girl.

The letter here given was received in the last mail from one of the girls taken from St. Paul's Island. She knew not a word of English when sent to our school; was dirty and filthy to a degree dehumanizing:

MY DEAR MRS. TELLER:—I know that you will be glad to receive a letter from a little girl who you never saw before. I have heard Mr. and Mrs. Tuck talk about you so much that I felt like as if I wanted to write to you this Sunday morning. Mrs. Tuck has been sick nearly all this summer but she is sick in bed yet but she gets up and stays in her room once in a while. She goes down in the front room when there is a fire built there. We began to have school in September. We have a few scholars come in from outside to go to school with us. We have so many girls that Mr. Tuck made a new store house to keep our clothing in it. When it was a nice day we saw some whales standing in a line by the Priest Rock. We thought it was some sailors that had escaped from the whaler. There is going to be a wedding. Parsha's cousin is going to be the bride. We have snow on the ground and over the mountains. We have classes in the school room and in the dining room. Miss Short teaches the smaller children and Mr. Tuck teaches the larger ones. I am in the class with the larger girls. This summer we had a lot of berries. Saturday evening we always bake for Sunday. Mr. Tuck makes candys out of sugar and molasses or sometimes out of maple sirup. Mrs. Tuck has not been out of her bed for eight weeks. Bertha (the steamer) went away November 1st and it is not here yet. I think that something has happened to her. We have no room so we cook and eat in the dining room both. Mr. Tuck made a longer table so as to give room and we could not be quite crowded as we were before, and he made several benches. They have put up a new paper in the front room. One day it stormed so hard that our fence broke down and some of the natives' boats were blown away. There was a woman by her house watching to see if her barrels would blow away. At once one of her barrels blew away and she ran and caught it. In the afternoon Mr. Woodward comes and gives us papers to read to ourself. I have a mental arithmetic and also one of the

little girls. Few of the big girls have mental arithmetics. I thank you for that coat that you sent me. I think it is

very nice. It is a little bit too big for me. I am going to fit it when I get time to do it. I am in Mrs. Tuck's room writing this letter and also some of the girls are staying up here sewing. Mr. Tuck killed all the chickens that we had and we have none at all. The first one they killed jumped into the well room. They killed them all for Thanksgiving. Mrs. Tuck is going to teach me how to make biscuits and also bread. I could make bread just a little bit. This summer we did not have so much sickness as we did last summer, only a few of the girls were sick. I help Mrs. Tuck a great deal. I make my own dresses and sometimes I sew my own dresses on the machine. Some of the natives are poor and don't hardly get anything to eat. Some of them have no money to buy their food with. They pay all their money for sugar to make quass out of. On Monday we always wash and when it is a bad day we always leave them in the tub until the next day. We have school every day in the mornings and afternoons, except Saturday afternoon we don't have school, we have to get things ready for Sunday. I am studying in elementary geography, also a few of the big girls. I have a sister here in school with me. We have about twenty-eight girls and only two boys, which make altogether about thirty. We have about five tables. Two of them we don't use. We sometimes knead bread or biscuits on them. In the morning's recess Mr. Tuck always read from Physiology, and in the afternoons we always have spelling, then after school we mend our underclothes. We have a few foxes here in winter. We saw some on the hill. I am learning lot of verses from the Bible. To day is Thanksgiving and Mrs. Tuck went down stairs and eat breakfast with Mr. Tuck and Mr. Anthony in the front room. I have been here with Mrs. Tuck four years. I know how to read notes and sing them, but sometimes I don't like to read them. This is my first letter I ever wrote to you. I know that you will be very glad to get it. I have written this letter by myself without anything to help only Mr. Tuck corrected a few words for me I did not know how to spell. I hope that you will get this letter on the Bertha. May God bless you and keep watch over you through the night. Mrs. Tuck makes table cloths and napkins out of white muslin.—From Irene Suvoroff, Unalaska, Alaska, Jesse Lee Home, Nov. 23, 1894.

*N. Y. Chris. Advocate*  
HISTORY AND NEEDS OF OUR MISSION IN  
ALASKA  
Nov 21 1895  
By Professor John A. Tuck

[When Professor Tuck, of our mission in Unalaska, Alaska, was last in this part of the vast domain of the United States, we asked him to write for us a full description of the condition and needs of the Alaskan Mission. In response we received a personal letter of intense interest of his return trip from a three days' visit to his aged mother, who had been bereft of her husband at Farmington, Me. We print below extracts from the letter.—EDITOR CHRISTIAN ADVOCATE.]

After two days in Sitka, I took the mail steamer for Unalaska, four degrees south and more than thirty degrees west. The second day out we stopped at Yakutat, and visited the Swedish Evangelical Mission, almost under the shadow of Mount Saint Elias, and in sight of Mount Logan and the rest of that group of peaks, the highest on this continent. Leaving Yakutat, we coasted for nearly forty miles, as I should think, along the frontal morain of the great Saint Elias Glacier, by the side of which the grand and beautiful Muir is but a pygmy. A part of the second day after this we spent on the mud flats of Prince William Sound, in latitude sixty degrees north, amid the most beautiful scenery, and with great bodies of snow in sight lying within one hundred feet of the water's edge. Proceeding in a southwest direction, a fresh breeze out of Cook's



55 Inlet filled all sails and hastened us on our way. At Kadiak I spent a night in the Baptist Mission on Wood Island with Mr. Roscoe and wife.

Two days later I visited the teacher and his wife, Brother and Sister McKinney. They are living in the Martha Ellen Stevens cottage, erected by the Woman's Home Missionary Society in memory of the devoted wife of Brother John H. Carr, who died at Unga in 1888 while working as a missionary of that society. Still going westward, we passed the extreme point of the mainland and began coasting along the shore of the volcanic island of Unimak. During the day we saw the cone of Shishaldin rising in peerless beauty from the sea level to a height of about nine thousand feet. For more than two thirds of this distance it is white with perpetual snow. A white cloud of volcanic smoke is always steaming from its summit. Its symmetry and beauty are so remarkable that a captain in our navy, who has traveled the world over again and again, assured me that it was the finest mountain on earth. In fine weather this and two other snow-capped volcanoes, all active, can be seen from a point about one hundred miles to the westward, and about twenty from Unalaska. I arrived at home after an absence of just sixty-seven days, of which time thirty-one days were spent on the Pacific Ocean.

In the few days not spent in actual motion I had long interviews with barber, tailor, and dentist; purchased a full year's supply of all kinds of goods for a family of thirty; conferred with most of the general officers of the Woman's Home Missionary Society; formed scores of pleasant acquaintances, and in a general way renewed my connection with civilization, broken by a five years' tarry at the ends of the earth.

This extreme haste was necessary, as I had left my wife, sick and worn down with care, in charge of twenty-three girls, and with her only assistant, expecting to leave in a few weeks at most.

In the summer of 1888 I began a correspondence with Mrs. L. H. Daggett, Secretary for Alaska of the Woman's Home Missionary Society, which resulted in my accepting an appointment as teacher of the government school at Unga, Alaska, the appointment afterward being changed to Unalaska. At the same time my wife accepted an appointment as missionary, without salary, of the Woman's Home Missionary Society. There was some delay, so that when the appointment finally reached me it was already too late to reach the last boat for the season. At the urgent solicitation of Mrs. Daggett we consented to retain our appointment, so as to be ready to leave for Alaska on the early spring boats. For some reason the school was not opened till fall, so that we were kept out of employment and in suspense for a full year, but finally reached Unalaska Sept. 18, 1889.

This is the most important and centrally located point in western Alaska, being the distributing point for more than two thirds of the Territory, and the rendezvous for both the government and the whaling fleets. We were told to expect strong opposition, and to be satisfied if able to work up from an average of five pupils in the first year to one of twenty in the fifth. After five

years of preparatory work on our part, it was expected that the Woman's Home Missionary Society would erect the Jesse Lee Memorial Home, an industrial and training schools for girls.

We secured a small cottage of six rooms, in the largest of which (eleven by twenty feet) I began school. In less than a month this was filled to overflowing with the daughters of all the upper ten of the town. With room for only twelve desks, the yearly average was thirteen pupils.

In May, 1890, the father of one of our girls, finding that his daughter was in danger of moral ruin, urged us to give her a home with us. About the same time two young girls from a distant island were left in town, homeless and unprotected. Fortunately, Dr. Sheldon Jackson chanced to come to Unalaska just then, and we consulted him as to the course to pursue. We took his advice, which was to open our cottage for a home, and fill it with girls as fast as possible. He promised to give us all the help in his power, and if necessary to go before the Methodist public and beg money from church to church.

The family in our six small rooms grew in a few months to sixteen, and in September, 1892, to twenty-six pupils besides ourselves, and two assistants. In 1893-94 we had twenty-three pupils and one assistant, and this year we have thirty-one pupils, with no helper in the home. About Dec. 1, 1892, we moved into an addition built at the expense of the Woman's Home Missionary Society, which about doubled our living room. Still we were cramped for room, having suitable accommodations for only about twenty pupils. For two years we had to set the tables in three rooms—kitchen, schoolroom, and bedroom—none of them being large enough for but one table. Every room in the house was used as a dormitory, four girls or more sleeping on the schoolroom floor, and a boy on the kitchen table.

This crowded condition is felt much more, owing to the climate, which confines us to the house about two days out of three throughout the year, and which gives us only from ten to fifteen days of really fine weather in a twelvemonth. Overcoats are worn ten full months, and fires and heavy flannels are comfortable every day in the year.

The effect upon the children of warm clothing, regular meals, and warm beds has been very striking. Without exception, even among those who came to us almost as invalids, they have grown strong, healthy, and fat. In intellect and morals their progress has been quite as remarkable. None of them could converse with us or understand more than a few words at first. Now they all, except the new arrivals, not only read, write, and talk, but think in English. Coming covered with filth and vermin, they have shown themselves apt to learn the ways of civilization, and are as anxious to keep clean and neat as the best of our American girls.

Morally, the condition of these people is like that of Sodom. Personal purity is almost unknown. The Russian Church has never taught the people effectually that right living is an essential part of Christianity. Our great reliance for moral and religious training is, of course, the Bible, which fortunately their Church does not



withhold from the people. In less than a year nearly all the children memorized the Ten Commandments, the first chapter of Genesis, six or eight psalms, from the second chapter of Matthew to the end of the Sermon on the Mount, and several passages in St. John and the epistles. At morning prayers I read consecutively from the narrative and poetical parts of the Bible, and in the evening all unite in reciting some of these memorized selections. The children take great delight in their Bible lessons, which I enforce twice a day by the plainest and simplest illustrations.

The Orthodox Russian Church is as all powerful here as is the Roman Catholic in Ecuador or Peru, and we have to permit the children to go to church once a week in order to avoid open conflict with a power that as yet is too strong for us. This does not trouble us much, however, as we have the children every day and practically all the time, while they have them only for a couple of hours, at a service conducted in a foreign tongue. The situation in many respects is encouraging, and the field is white for harvesting from the seed already sown. According to the light given them nearly all the children are trying with more or less earnestness to be true followers of Christ. With a little patient training they will grow into mature and experienced Christians.

That they think much of these things, and that some of them are beginning to have a real religious experience, is shown by their everyday talk. One, a very conscientious girl, sixteen years old, while sewing a month or two ago, looked up and said: "Mrs. Tuck, Jesus is with us all the time, isn't He? Sometimes I think I can feel His arms around me." Again, two or three days ago, she said: "O, Mrs. Tuck! I think it is so nice to be a Christian, I want to do all the good I can to my people. At church, yesterday, I saw two or three I had spoken to about keeping clean, and they were all fixed up nice and neat." Her face was all aglow with earnestness.

But the picture is not all bright. Where, indeed, is it? All the girls who were large enough had had demoralizing experiences in their own lives, and those who were too young for this remember what they saw and heard. The older are beginning to think of the terrible condition of things around them, and the outlook is discouraging. There is no honest way that I know of in which an unmarried woman can gain a living. Even if married she is not at all safe unless her husband is vigilant and knows how to care for her. Three years ago, when she was twelve years old, the mother of one of our brightest scholars stole her away from us, and tried to keep her for a purpose wholly evil.

[Professor Tuck here furnished evidence of the appalling immorality, alas, in many cases, traceable to the evil conduct, words, and spirit of the whites who have settled in or wandered to that far-off region.—EDITOR CHRISTIAN ADVOCATE.]

Except those in the home and one or two outsiders, every young woman and girl whom we knew to have a good reputation has been ruined within five years. We tried to get hold of four or five of the prettiest and brightest to save them, and could have done so, perhaps, if we had

had better facilities. Such stories as these are tame to some that could be told, but time, as well as appropriate language, fails me.

The Christian home is the only available agency for work in this country. The villages are too small to support a preacher, even if he could gain an audience; and they are so scattered that it would be impossible for him to go from place to place. From a home like this, influences will go out that will finally open the door for other kinds of work.

Everyone that visits us remarks the great need of a department for boys. There is great loss working with and for girls alone, as they must either mate with one of the ignorant and dissipated natives, or remain single, to be dragged back into the abyss from which they have been lifted by the almost inevitable force of circumstances. We should have one small building for boys at once, such as would cost from \$2,000 to \$2,500. This would give ample room for kitchen, dining room, and workshop, as well as dormitories for the boys and living rooms for a man and wife. The [man, if alone, would need to be an all-round mechanic and farmer, brought up on a farm and trained as a machinist, who could turn his hand, if necessary, to carpentering, blacksmithing, or making boots. It would not pay to teach regular trades, but only the elements, to give skill enough in the use of all the more common tools to make handy men of the boys.

This part of the country produces no food but fish, and no fuel that is known, except such as is thrown upon the beach after floating at least one thousand miles. The lines of life to these people will of necessity be hard and narrow, but thrift and intelligence will broaden and ameliorate them. To some extent both dairying and gardening can be carried on, and mechanical skill, here as elsewhere, is always a help. It may be generations before the world is so full that many people are pushed out into this distant Territory. But that time will probably come, sooner or later, and then the influence of a Christian school at this strategic point will be powerfully felt. This is a part of our common country for which no (evangelical) Church careth except our own. There is room for considerable expansion, and the work is needed now. Would that I had tongue and pen to rightly express the needs of the children of this Territory. No one who should realize their condition could refuse to help them.

Unalaska, Alaska.

10.2

## Woman's Home Missions

DELAWARE, OHIO. NOVEMBER, 1895

### APPROPRIATIONS.

ALASKA.	
Matron's salary .....	\$ 480
Finishing building .....	1,000
Furnace .....	225
Force pump and piping .....	160
Kitchen range .....	50
Twenty beds and mattresses .....	150
Bedding, carpets, &c. ....	200
One cow .....	50
Incidentals for the teacher .....	20

Total.....

\$ 2,325

56



## HEATHEN AT HOME.

IS THERE NEED OF "WOMAN'S WORK FOR WOMAN" IN  
OUR OWN LAND?  
LET EXTRACTS FROM "ALASKA,"\* BY REV. SHELDON  
JACKSON, ANSWER.

As in all barbarous lands the heaviest burdens and greatest degradation fall upon the women, so in sections of Alaska. . . .

Female infanticide is common among some of the tribes. . . .

Many a poor mother assured me that she had killed her child to save it from suffering the misery she had herself endured. . . .

While mere babes they are sometimes given away or betrothed to their future husbands. And when they arrive at the age of twelve or fourteen years, among the Tinnehs, the Thlinkets, and others, they are often offered for sale. For a few blankets a mother will sell her own daughter, for base purposes, for a week, a month, or for life. . . .

After marriage they are practically slaves to their husbands. Among some tribes their persons are at the disposal of visitors, or travellers, guests of their

\*Published by Dodd, Mead & Co., N. Y.

husbands. They are sometimes, in Southern Alaska, sent to the Mines, while the husband lives in idleness at home on the wages of their immorality. . . .

Said a chief, "women are made to labor. One of them can haul as much as two men can do." . . .

The men captured in war are usually killed or reserved for torture, but the women are kept as beasts of burden, and often treated with great inhumanity. The master's power over them is unlimited. He can torture or put them to death at will. Sometimes upon the death of the master one or more of them are put to death, that he may have some one to wait upon him in the next world. Polygamy, with all its attendant evils, is common among many tribes. These wives are often sisters. Sometimes a man's own mother or daughter is among his wives. If a man's wife bears him only daughters, he continues to take other wives until he has sons. . . .

On the upper Yukon the man multiplies his wives as the farmer his oxen. The more wives the more meat he can have hauled, the more wood cut, and more goods carried. . . .

At the age of twelve or fourteen the girls are tortured with tattooing. . . .

And not content with tattooing, they also daub the face with various paints, make necklaces of copper wire, cover the face with grotesque wooden masks, scar their limbs and breasts with knives, pierce the nose, ears and chin, filling the apertures with bones, shells, and pieces of copper, and attach heavy weights. . . . Very aristocratic women sometimes have as many as six ornaments in their chin. . . .

Among some Indians, when a man dies, his widow

is compelled to ascend the burning funeral-pile, throw herself upon the body, and remain there until the hair is burned from her head, and she is almost suffocated. She is then allowed to stagger from the pile, but must frequently thrust her hand through the flames and place it upon his bosom, to show her continued devotion. If through pain or faintness she fails to perform her duties, she is held up and pressed forward by others, her cries and shrieks being drowned in wild songs and the beating of drums. Finally, the ashes are gathered up and placed in a little sack, which the widow carries on her person for two years. During this period of mourning she is

clothed in rags and treated as a slave. If there is more than one wife, they are ranged along the dead body of the husband, with their heads resting upon the corpse. This position is maintained until the hair is burned from their heads. When suffocated and almost senseless, they withdraw their heads from the fire, after which they hold one hand and then the other in the fire until the corpse is consumed. The ashes are gathered up and divided among them. . . .

In confirmation of the above dark picture, Captain Morgan, for many years the Christian captain of a whaling vessel in Alaska waters, at a large missionary meeting of ladies in New York City, made the following remarks:

"I have read all that my Brother Sheldon Jackson has published concerning Alaska, and I know of but one mistake he makes. *He does not say enough. He has not told you one half the degradation of those Northern Indians. These pictures our brother has given are not strong enough.*" . . .

### CAN THESE PEOPLE BE CHRISTIANIZED?

Listen to the testimonies of some who were once in the same condition as those herein described.

One said: "I go to hear Clah (converted Indian) preach. He pray, and get what he pray for. Then I thought I pray too. God heard me; then I was happy. I like to quit all my badness and give it to Christ, and he take it." Another said: "I like to love my Saviour. \* \* \* Carry my heavy-laden to him and ask him to forgive all my sins." Another: "When I was nearly gone down in the pit of everlasting fire, he (Christ) pities on me and die to save me. I don't want to go in the wrong any more." Another: "I feel sorry that I always disobey God before, but now I praise my Saviour, because he die for me. I don't like to dirty his face any more. Four years been believing in God."

NOTE.—Money is being collected for a "Jesse Lee Memorial Home," where some of the most hopeful of these Alaskan girls may be educated, Christianized and trained for teachers and missionaries to their own people. *This will be the first piece of Methodist property in Alaska.*

Contributors are limited to one share of fifty cents (all may enroll names of friends on same terms as their own).

Money, with full name and address of each, may be sent to either of the following ladies:

MRS. L. H. DAGGETT, 287 Bunker Hill St., Boston, Mass.  
MRS. E. E. MARCY, Evanston, Ill.  
MRS. HENRY WADE ROGERS, Ann Arbor, Mich.  
MRS. C. F. RICE, Tyler St., Lowell, Mass.  
MISS E. L. WYMAN, Wilbraham, Mass.  
MRS. C. L. ROACH, 809 L St., N. W., Washington, D. C.  
MRS. J. O. SHERBURNE, Montpelier, Vt.  
MRS. CHARLES F. SPRINGER, Anamosa, Iowa.  
MRS. C. J. CLARK, (Woodford's) Portland, Me.  
MRS. CHARLES GOODALL, San Francisco, Cal.

Any one desiring a book to obtain a list of names can address Mrs. Daggett.



# WOMAN'S HOME MISSIONS.

"Blessed are Ye that Sow Beside All Waters."

FEBRUARY, 1896

As a help to the lesson to be used this month, much space has been given to Alaska. This land of wonders contains resources of varied character, promising a future of great enterprise and wealth. The Presbyterian church has several large and flourishing missions, due largely to its indefatigable son, Sheldon Jackson. Presbyterian women have been heroic missionaries from the first, amid the cold and gloom of that remote region. And they have enriched general literature, as much as missionary literature, with their books on Alaska and Alaskans. These books are valuable for reference, while for romantic interest they cannot be excelled.

This magnificent country, what it shall be in future centuries, is it not indicated by the fact that all shores washed by a warm ocean current, nurture a great and prosperous people. Mining, agriculture, manufactures, fisheries, all rise to the view of the capitalists, while a vast country opens to human life through its capacity to sustain immense herds of domesticated reindeer introduced by the foresight and perseverance of Sheldon Jackson. Then the unrivalled grandeur of ocean shore and mountains and glaciers combine to make Alaska a land to which for all time the tourist will wend his way for sight-seeing and for the tonic of Borean breezes. But the degradation, the sufferings of the native Alaskans, the murderous cruelties endured through almost unequalled superstition and through centuries of time, do these not appeal to us to hasten with the Gospel, to redeem these helpless and intelligent people. Heavily as heathenism oppresses men everywhere, there is no country where women and children suffer more cruelty than in this country, for which we bespeak your attention, your prayer and your gifts for Jesus sake, as women for whom He has done such infinite service.

The same friend sends extracts showing the contrast between a formerly heathen church and some (by no means all) of our wealthy churches, one of which, for the Presbyterian Anniversary Reunion Fund, though very rich, gave only \$20. The subjoined letter gives an account of the liberality of a converted Alaskan church towards the same fund:

SITKA, Alaska, October 11, 1895.  
DEAR BROTHER:—Please find within a postal order for \$62.90, the collection of the Thlinket Presbyterian Church of Sitka, Alaska, (native), for the Anniversary Reunion Fund. I also send by registered mail two silver spoons and a silver bracelet. The spoons were made by Rudolph Walton, one of the native graduates of our school. They are made of silver coin and engraved with Indian designs, by a tool which he made from a razor. Rudolph is an active Christian, an elder in our church. He came into our school

fourteen years ago, a poor half-naked little heathen boy. He has learned two trades in that time, bought and paid for a nice little cottage, which is neatly and comfortably furnished. He has a family of four interesting children. This is a good illustration of our mission work. You will also find enclosed a money order for \$40, a collection from the Presbyterian Church for the white people. This congregation is small, hardly a dozen members. If all the members of our great church give in proportion to their wealth as liberally as our natives here have done, you will have several millions instead of one. Praying that the Lord may spread the work, I remain, sincerely yours,

ALONZO E. AUSTIN.

## The Cry of the Alaskan Children.

TUNE—ANGEL OF PEACE.

Far from the Islands of Behring's dark sea  
Comes the sad cry of the children to me,  
Wandering, homeless, friendless, forlorn,  
Lightens their darkness no ray of the morn;  
Lambs that the Lord came from heaven to save,  
Hear their sad wailing borne over the wave:  
Long is the darkness that over us lies,  
When shall dawn of the morning arise?

Once we had plenty, the sea was our store,  
Seals and the walrus came thick to our shore:  
Now they are going, we follow their fate,  
Haste, lest your aid be forever too late;  
Save our dark race from the grave of despair,  
Hear our entreaty, Oh, answer our prayer!  
Low on the sand by the storm-beaten graves,  
Kneeling we call to you over the waves.

Pity the orphans whose land they have sold,  
Fatherless, motherless, starving and cold,  
Give to us only the crumbs you let fall,  
Help, in the name of the Father of All;  
Give to us, starving in body and soul,  
Pity our poverty, grant us your dole,  
Ye, whom our mines have enriched with their gold,  
Ye, whom our furs cover warm from the cold.

Out of our misery gather us in,  
Give us a refuge from suffering and sin.  
Lambs are we, last from the Good Shepherd's fold,  
Gather us in from the rain and the cold,  
Tell us of Jesus, and teach us to pray,  
Tell us of heaven, and show us the way:  
Then shall our song be heard over the waves,  
*Blessing and glory to Jesus who saves.*

DR. JAMES MCWHINNIE.

With or without offerings remember the Day of Humiliation and Prayer, to observe it, Feb. 20th. Women of all denominations uniting on that day.

## Our Missionary in Alaska.

Over a year ago, the Woman's Home Missionary Society began to realize the need of having some one we could call our very own to take entire charge of the industrial and religious education of the children in the Jesse Lee Home at Unalaska.



5 59  
It took almost a year to find one who was willing to go to that distant outpost. Finally, the name of Agnes L. Sowle, of Hagaman, N. Y., was given us. We immediately wrote to her.

"What do you say to going as matron after this



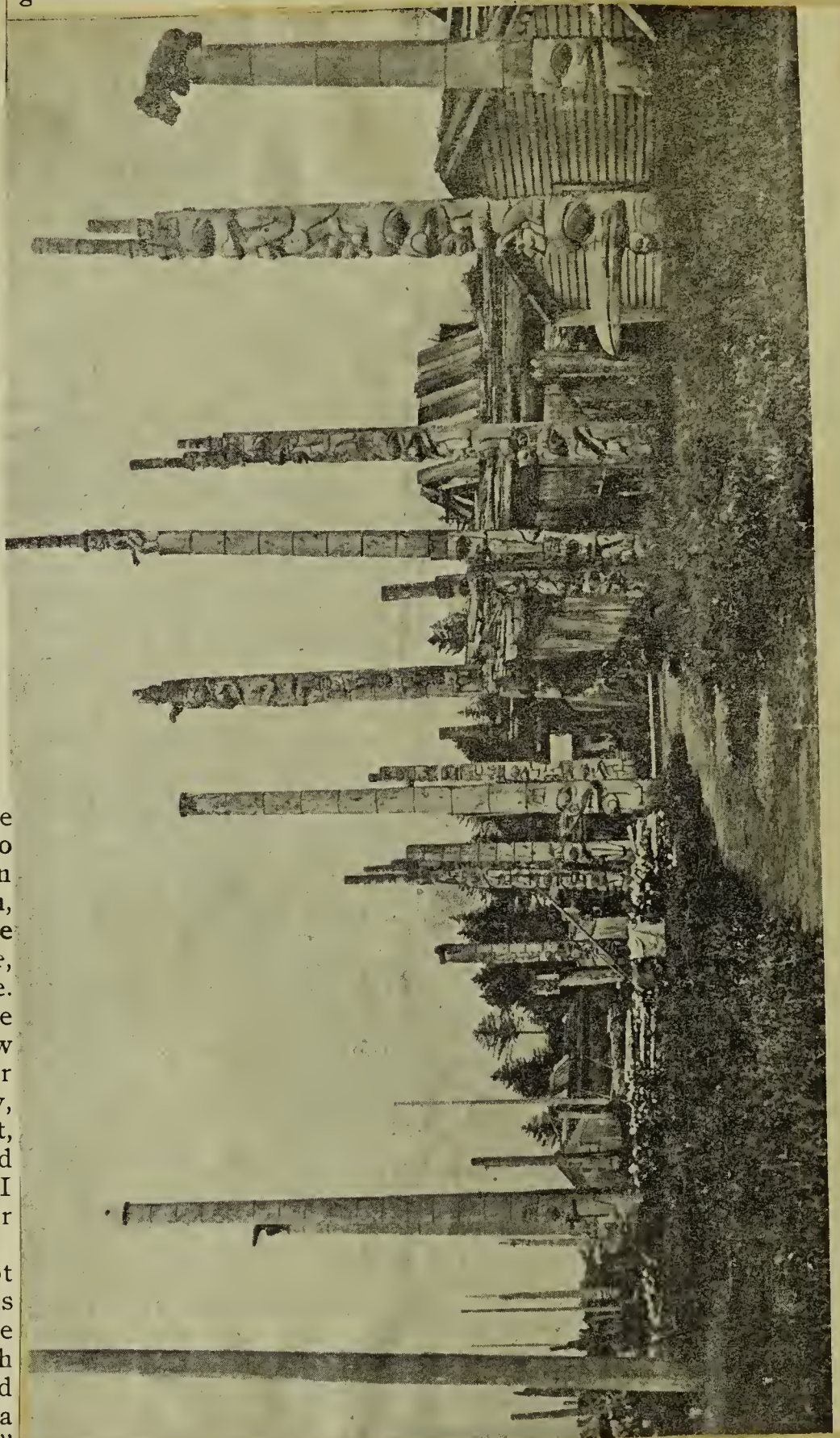
MISS AGNES L. SOWLE,  
Missionary at Unalaska, Alaska.

Rembrandt background? For we had described the country in brief, telling her that "there was no mail for several months in the year—no physician within a thousand miles save the ship's surgeon, who is in port two months in the year—that there are only three or four white women in the place, and we did not know how congenial they might be. We had added that the Home is crowded, there was little to be comfortable with—that the new Home is up, but neither finished nor furnished for lack of funds, that it rains almost every other day, that superstition abounds, along with witch-craft, polygamy, and immorality. Much could be told that is horrible, but we have said sufficient. I want to be candid. I want you to go with your eyes wide open.

"While all I have said of the conditions is not hopeful, you will have an opportunity that angels might covet, that of teaching Christless souls the Way, the Truth and the Life. There is too much to risk to urge you. But if God speaks to you and says, Go, let me hear at once, for there is not a moment to lose. In three weeks you must start."

By return post came the reply. "I will accept the position, providing my outfit can be procured, for I have not a penny. My age is 26, my health is good, I do not know what it is to be sick. I was called to be a missionary when twelve years of age, but thought it was an impossibility because I was poor and had only a common school education. But God opened the way for me to spend four years at the Union Missionary Training Institute in Brooklyn, N. Y., from whence I graduated last May. All the while I was there my longing for missionary work increased, and now the time has really come for me to go. I am willing to undergo the privations of a missionary's life. I am willing

to lay down my life for my blessed Savior who gave himself for me. I would like to ask a great



Totem Poles of the Alaskan Indians.

many questions because I know very little about that country. I had always thought of Africa or some hot country. Where is the place I am going to be situated? I cannot find it on the map I have. My heart is full of praise to God that He has at last opened the way for me to go to those practically heathen people. I pray that all things may work together for that end. As you say, there is not a moment to lose, but God can do great things in a very little while. I am sure He will help me, and I mean to do my part."

Is it any wonder the Bureau said, Her spirit is right; and that when all the requirements were met, and most excellent recommendations were re-



ceived, we said, "Go, the Master hath need of thee?" Then we wish we could tell you of the joy that made her face to shine as later we conversed of the work. Then we learned that the Lord had put it into the heart of that warm friend of missions, Mrs. Houghton, of Grace church, Brooklyn, to give money to support a student for four years in the Training Institute, and that our missionary was the recipient. God bless her! Who knows but many more stars will sparkle in her crown because of this benovolent deed!

Then you would be interested to know how the money came for the wardrobe from various sources, and that instead of using it all for herself, she spent twenty five dollars of it for medicines for the children. She had received two years of training under able physicians, in the elements of medicine and surgery, and is able to prescribe for the ordinary diseases of the climate, which she was careful to study up in advance. She is practical. Her home life has fitted her for the position. She is a member of Simpson church, Brooklyn, and at the large prayer meeting before starting on her journey, among other good things, she said, "I realize I am going to a land of loneliness and privation. The picture is not one to encourage any but a soul saved by grace. I do not know where my feet shall tread, but my Master does, and He is going before me. I shall follow in His footsteps, and as He takes up His feet, I shall put mine in the path He has made. He will lead aright, and God helping me I will do the very best work I am capable of for Alaska. I need and ask your prayers." Is not that church blessed in having such a messenger go forth to tell the old, old story in that part of our domain that, were it under any other flag than the Stars and Stripes, would be classed among the most benighted of foreign fields?

It was fitting that she should meet Mr. Yatman on the train at Jersey City, just starting on his trip, and that she should be the first to inscribe her name on the silk flag he is to carry to the mission stations around the world.

While en route, she writes, "God is blessing Miss Mellor (a government teacher going with her) and myself wonderfully. We can see His hand in everything." She sends word from Unalaska, "I hardly know my children yet, but I love them all, and I think they love me." This is the merest sketch of the consecrated woman we ask you to remember at the Throne of Grace.

ANNA F. BEILER.

#### Methodist Missions in Alaska.

BY SHELDON JACKSON, D. D., UNITED STATES GENERAL AGENT OF EDUCATION IN ALASKA.

On the 19th of January, 1880, a noted missionary meeting was held at the Methodist Mission Rooms in New York City; memorable not because of the large attendance, for only four persons were present, but because of the fraternal principles illustrated and their wide reaching consequences to Alaska. Bending over a small table, upon which lay a large government map of Alaska, were Rev. Henry Kendall, D. D., Secretary of the Presbyterian Home Missions; Rev. Henry Morehouse,

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D. D. Secretary of Baptist Home Missions; Rev. John M. Reed, D. D. Secretary of Methodist Missions, and myself. The burning need of the Alaskans for the gospel had just commenced to touch the great heart of the Christian churches of the United States. A cry of despair had been wafted down from the dying people of the extreme North, and the leaders of missionary movements were gathered together to consider the cry. The question before them was how, with the inadequate means at their disposal, it was possible to supply that great land, equal to one sixth of the territorial area of the United States, with the gospel. They all recognized the waste of men and money it would be to introduce their denominational missions into the same section, confusing the minds of the natives just emerging from barbarism, with the minor distinctions which separate the great churches, and with a baptism from on high causing them only to desire to know what was best for the interests of the church universal they agreed to divide the field so as to cover all the principal sections. The Presbyterian church already had missions in southeast Alaska, and that section was set apart for them to occupy. The church of England had for over a score of years missions upon the Mackenzie river, north of the Arctic Circle. With burning zeal for the Master their missionaries had made long snow shoe trips down the Yukon river telling the story of the cross in the villages along its banks, and the natives had thus become somewhat familiar with the liturgy and teachings of the Episcopal church. Naturally that field was set apart for the Protestant Episcopal church of the United States. The Secretary of the domestic missionary association, although unable to be present, had expressed his interest in the proposed plan. Dr. Morehouse, in behalf of the Baptist church, had selected Kadiak Island and Cook Inlet for their especial field. Dr. Reed, in behalf of the Methodists, asked permission to consult the Executive Committee of his Mission Board before definitely deciding. At a meeting of the Board on January 20th, the matter was brought up and the Board agreed to select for the Methodist Episcopal field the Aleutian Islands, with headquarters at Unalaska, and the next day Dr. Reid sent me the following official notification:

NEW YORK, January 21, 1880.

*The Rev. Dr. Jackson, care National Bureau of Education, Washington, D. C.*

MY DEAR BROTHER:—At the meeting of our board yesterday the subject of the missions at Alaska was taken up, and after a full discussion as to the various points, a preference was shown for, and that our work be commenced at Unalaska.

I have the pleasure to inclose a letter of introduction to the Rev. J. Lanahan, D. D., who, with General C. B. Fisk as chairman, and myself, were appointed a committee to take action in the matter. Truly yours,

J. M. REID, Corresponding Secretary.

Later the Moravian church, with headquarters at Bethlehem, Pa., selected the villages in the Kuskokwin and Nushagak Valleys, the Swedish Evangelical Mission established themselves on the Norton Sound in the extreme northeast corner of Behring Sea, and the Congregationalists on the American side of Behring Straits. We have therefore this wise distribution, the Presbyterians in



southeast Alaska; 633 miles westward the Baptists at Kadiak; another 600 or 700 miles westward the Methodists at Unalaska; 500 miles to the northeast the Moravians on the Nushagak; another 500 miles of round-about, travelling northward, brings to the Swedish Station on Norton Sound, and 200 miles to the west brings to the Congregational region at Behring Straits. Then the Episcopalians have an outlying station at Point Hope, about 200 miles north of Behring Straits, and the Presbyterians one at Point Barrow, the northernmost point of the continent, some 500 miles north and east of the Arctic Circle.

Through a combination of circumstances work was not commenced at Unalaska until the summer of 1889, when Mr. and Mrs. John A. Tuck, Methodists from Connecticut, were sent out to establish a school and home.

In 1890 a home was commenced by the bringing to Mr. and Mrs. Tuck of two orphan (waifs) girls from the island of Attoo, a thousand miles west of Unalaska. The teachers were in a small story and-a-half cottage (half of which was used as a school room), and unprepared to receive any children into their family. The waifs had to be received. Other girls, finding that two had actually been received, came and refused to be driven away; and some weeks later six additional orphan girls were sent down from the Seal Islands by the United States Treasury Agent. And the school has grown and grown until thirty-five girls have been received. For two or three years it was a contract school with the government, but in 1892, in obedience to the action of the parent society, the Woman's Home Missionary Society of the Methodist Episcopal Church felt compelled, very reluctantly, to withdraw from the work so important and so successfully commenced. To disband the Home, however, and turn out into the street the many homeless orphans that had for a little time experienced the joy of a Christian home, was to send them forth to speedy ruin, and was not to be thought of for a moment.

Mr. and Mrs. Tuck did bravely, and heroically held at their end of the line, and I did what I could to raise the necessary funds in the east to tide them over, well knowing that when the authorities of the Methodist Episcopal Church understood the real condition they would authorize the women to resume their work in the Home.

The work was again resumed by the church in 1893, and was hailed with prayerful enthusiasm by large numbers of Methodist women, whose hearts had been touched and sympathies enlisted at the sad condition of the natives of western Alaska.

This school has been so successful that everywhere in western Alaska it is held up as a model for other schools to pattern after.

The Hon William H. Williams, Treasury Agent to the Seal Islands, reporting to the honorable the Secretary of the Treasury on the condition of the natives on those islands, under date of December 3, 1891, writes:

That these people are quick to learn and susceptible of rapid improvement, is demonstrated in the charity school at Unalaska, conducted by Mr. and Mrs. Tuck. Six of the most promising orphans on the islands were sent there in September, 1890, and I found on visiting the school this year that they could talk the English language quite fluently and read and write quite intelligently.

Again under date of December 31, 1892, Mr. Williams reports to the Treasury Department:

When the time arrives that these children can be placed under faithful Christian teachers who will teach them habits of industry and morality, and under these conditions the blessings of home and home life, then may we look for gratifying results, but not before. A practical demonstration of this is to be seen at the native school at Unalaska presided over by Mr. and Mrs. Tuck.

Mr. Joseph Stanley Brown, Acting Treasury Agent in charge of the Seal Islands, in an official report to the Secretary of the Treasury, writes, December 1, 1892:

An illustration of what can be done: That it is not impossible to establish schools that will be entirely successful, not only in teaching these people to speak, to read, and to write the English language, but to train them in more upright and useful methods of domestic life, is shown by the history of the Lee School at Unalaska, presided over by Mr. and Mrs. Tuck.

Captain M. A. Healy (a Roman Catholic) sends me the following testimony:

REVENUE MARINE STEAMER "BEAR," }  
PORT OF UNALASKA, ALASKA, Nov. 9, 1892. }

*The Rev Sheldon Jackson, Bureau of Education, Washington, D. C.:*

MY DEAR DOCTOR: I have brought six girls from the Seal Islands to the Jesse Lee school. \* \* \* \*

I am sure the ladies of the Methodist society, could they understand the condition and field of the school, and how well it is conducted, would become interested in its behalf and provide it with better facilities with which to continue and enlarge its work for the elevation of these poor neglected members of their sex.

Thus it will be seen that the beginning made by the women of the Methodist Home Missionary Society has been wonderfully blessed by God; that with the new house a larger number of girls can be brought under the influence of the gospel. To take one of those poor, degraded Aleutian girls, growing up a mere animal without ambition and without a saving knowledge of the Lord Jesus Christ, and transforming her into an intelligent, self respecting Christian woman, is a work that an angel would feel honored in being allowed to do, and that is the work which God has committed to the Methodist women of the United States. Surely, they will not allow the society through which they work, to lack for workers or funds to carry on that which has been so well commenced.

The Jessie Lee Home, at Unalaska, Alaska.

EXTRACT FROM REPORT OF TREASURY AGENT  
MURRAY.

Leaving the Seal Islands, August 8, 1894, we arrived at Dutch Harbor on the 9th. and, while coaling ship, on the 10th, we visited the Jessie Lee Home, at Unalaska, where some twenty-six native girls—mostly orphan waifs—are at school, and are making wonderful progress in education, civilization and morality. The school was originally started by the government, as a public school, and subsequently, the ladies of the Methodist Missionary Society rented or erected additional buildings and established the home, into which orphan girls have been taken and kept, fed, clothed and educated—snatched out of the misery and degradation that surrounded them in their aboriginal state.

The salaried government teacher teaches the whole school, without distinction of creed or class. There is no missionary work attempted in the public school beyond what his wife does for the



physical and moral welfare of the orphan girls who have no friends to look after them; and she gives her labor and time for nothing, except the satisfaction of knowing that she has saved them from a life of shame, and taught them physical and moral cleanliness along with the simple truths of our common Christianity. \* \* \* \*

Were there room and accommodations in the home for a hundred children instead of a score, they could very readily be picked up and saved as easily as the few fortunate ones who are there already; but unfortunately there are no public funds available for such purposes, and the ladies who have so disinterestedly commenced the good work have other calls on their limited means which they feel they dare not overlook.

It is a pity indeed that the true condition of things as they exist in Alaska were not better known among Christians who have the means as well as the will to do good, for small, and poor, and humble as the Jessie Lee Home undoubtedly is, its influence for good has been so generally recognized already by all who know anything of its good work, that already Unalaska is known as one of the few bright spots—an oasis in the desert—in the moral darkness of Alaska.

JOSEPH MURRAY, Treasury Agent.

#### Unalaska.

Unalaska, on one of the Aleutian Islands of the same name, 1200 miles west of Sitka, is the most important settlement in Western Alaska. From its position it is the present and future commercial center of the region. In the vast territory tributary to it are numerous waifs, many of them the children of white men, whose condition is thus described in a letter of one of the government teachers: "In every settlement through this part of the country may be found poor, defenseless children clothed only in rags, with no one to provide suitable food or clothing and living entirely upon charity as may be found among a heathen people. There are many destitute children, made so by the drunkenness and the vagabond character of their parents. In the Aleut settlement of Afognak the natives have sold the bedding from their huts to obtain the vile stuff. Now the future of this race is that they will perish from off the face of the earth unless they are Christianized, and 'hat soon."

Here at Unalaska the Methodist Woman's Home Society in 1889 entered upon the noble work of taking these poor children out of their squalor and mental darkness, and by surrounding them with the influence of a Christian home to lift them into a higher civilization. From a beginning with two orphan waifs from the island of Attou, 1000 miles west of Unalaska, the Home family has increased in June, 1895, to about thirty, and the transformation that careful, conscientious training has wrought in the children was marvelous. While waiting at Unalaska to join the U. S. Revenue Cutter "Bear" in its Arctic cruise, I became intimately acquainted with the Home and school, and I have no hesitation in saying that a neater, more intelligent, well behaved set of children it would be hard to find anywhere in the country. In the school room, which I visited repeatedly, I found that good progress had been made in the acquisition of the English language. Those children who

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had been in attendance for three years or more not only read, write and speak, but also seemed to do their thinking in English. In geography very good work was done, especially in map drawing. In arithmetic they seemed to encounter their greatest difficulty, but many of the older pupils have fully conquered the four fundamental operations, and one of the girls had progressed in mental arithmetic until she handled quite complex operations with ease. In the Home itself I saw enough to convince me that good, practical instruction in cooking and house keeping was a part of the daily routine and was producing permanent results.

From its commencement until the past summer, the Home has been maintained in a small, one and one-half story cottage. During the month of August a commodious house has been erected. With the increase of its facilities, when completed and furnished there will naturally be a corresponding increase in the expenses, and doubtless many more applications for admission. To hamper the work at this juncture by a lack of funds would indeed be a a deplorable backward step.

WILLIAM HAMILTON,  
Assistant Agent, Education for Alaska.

#### Uncle Sam's Broad Realm.

It has been boasted that the "sun never sets on British territory." Nor does the sun ever set on United States territory. When it is 6 p. m. on Attou Island, Alaska, it is 6:36 a. m. of the next day on the east coast of Maine. Quoddy Head, Me., is our easternmost territory in longitude 67° W.; Key West, Fla., our southernmost; Attou Island, in longitude 173° E., our westernmost, and Point Barrow, Alaska, our northernmost. Half way between Quoddy Head and Attou Island, therefore, would be about 127° W., over 200 miles west of San Francisco. And the geographical center of all our positions, including Alaska, is about 55° N., 110° W., or 420 miles north of the northern boundary of Montana. These are astonishing facts, are they not?

J. H. Turner, leader of the Porcupine river surveying party, says "that the Yukon Indians and the Esquimaux possesses the most inordinate appetite for liquor of any kind." He has known an Esquimaux to take a couple of skins and start out on a trip of 400 miles to get a bottle of whisky. Another one came to their camp from the Arctic ocean, 200 miles distant, to get a drink. He says, "all they live for is to trade skins to whalers for liquor." Some of the social abominations of Alaska have been abolished by law, but as yet the laws are but poorly enforced. The children of these people must be saved, if possible, and for this purpose our W. H. M. S. pleads for the sustaining of our mission Homes.

Officials in the Treasury Department to the Seal Islands, reported to the Secretary of the Treasury in 1891 and '92 that regular industrial schools were necessary, where the pupils might live under the care of suitable teachers who would properly guide them as they grew up to maturity, and give them parental care, which they never could obtain from their ignorant and misguided parents. They also testify that the government schools have not been



successful in advancing the natives in the direction of American citizenship, but that where these orphan children, or worse than orphans, have been placed in charge of earnest Christian teachers, as in our Home at Unalaska, rapid improvement, morally, physically and intellectually has been made in a few years. That these results may be brought about constant help is needed for the supply of current wants. Food and clothing *must be had*, and the ordinary repairs made on houses and domestic belongings, besides teacher's salaries and the necessary equipments for the school room.

The government having appropriated money for a school building for boys, adjoining our girls' Home, it is extremely necessary that our mission work and efforts broaden, so that we may be able to train these native boys and girls in the various industries that they may go from the school and Home well equipped for business life. This opportunity of educating the native youth in our Home in Unalaska is of untold importance, "As people can not believe in Christianity until they have had time to be educated up to understanding it, and the men who present it to them." The governor of Alaska in his report for 1894 says, "the Rev. William Duncan's success in his mission work on Annet Island among the Metlakatla Indians has been attributed largely to the plan of keeping his people constantly employed in some industrial pursuit or mechanical art. Nothing subdues and civilizes the savage so quickly as constant and remunerative employment."

Hence we believe it will pay in every sense of the word to look well after the interests of the coming generation of this "great country" of untold resources.

MARIAN FREEMAN GRAY.

### Unga.

I do not know that we Methodists can claim more than the Martha Ellen Stevens Cottage, which is really the parsonage for the Rev. C. H. and Mrs. McKinney, who are the government teachers, and who are doing most excellent missionary work in the huts of the natives, and among the men from the gold mines, where they teach an evening school. There is great need of more books to use among the class, such as histories, biographies, well selected religious books. Elevating stories (all in clear type) will greatly assist the workers in leading these people to a better life. Many children from the adjacent islands are anxious to attend this school, but there is no place for them to stay.

O, for more "faith and works" throughout the church, that would enable us to plant an Industrial Home on that island!

### Totem Posts.

The Alaskan Indians hold many of the superstitions common to barbaric races, as metempsychosis, demon and ancestor worship, and Totemism. This last finds an interesting expression in the Totem poles, the most characteristic feature of the village. Totemism is a form of animal worship in which a whole class, rather than a single indi-

vidual is included. It is common to most uncivilized races, and is traced back to Egypt. In Alaska, Totemism forms the basis of the whole social organization. The tutelary animal is regarded sometimes as the ancestor, sometimes merely as the personation of the spirit who guides and directs the destiny of the tribe. In return for his good influence, he requires a strict service from his people. He has his feasts, vigils, and ministers,—the medicine men. The subject must not injure him in any way, nor must he marry in his own Totem.

The Totems are of three classes, clan, family, and individual. The clan Totems are divided between the two great powers, the Crow and Wolf, as follows: frog, goose and sea lion to the Crow; bear, eagle, whale, shark and auk to the Wolf. The clan Totem is supreme, and besides this there is the family and the elective individual Totem. The Totem pole is then a veritable family tree, commemorating through its grotesque carvings, the race, history, and position of its owner. The pole, which is often from forty to sixty feet high, sometimes forms the doorway, at other times an ornament, and again a sepulcher. The different Totems are carved with wild and weird symbolism and decorated in a highly impressionist style of art, and read upwards.

### The Present Conditions and Needs.

On October, 1894, the W. H. M. S. voted to invest three thousand five hundred and sixty dollars (\$3,560) in a new building in Unalaska, the present Jesse Lee Home being far too small, and in great need of repairs. We hesitated with so small an appropriation, after considering the facts, that all the material and workmen would have to be shipped sixteen hundred miles, the men boarded, etc. No wonder we were driven hither and thither to find some one to undertake it. At last a firm in Port Townsend, Washington, because they had the government public school contract, took ours. While looking the matter squarely in the face, it was decided to erect a house 72x36, two stories and attic high; give it one coat of mineral paint, and when our money gave out, *stop*, throwing ourselves upon the good sense of those in sympathy with our mission for its completion, who thought it better to do that, than to build another little house, and have nothing after all commensurate with our needs. This we did, and are now stranded, for we could not put in conveniences essential in all well ordered households, nor paint the interior. Many other items, because of the expense, were left out.

It is absolutely necessary to get into the building, for several reasons. First, the present structure is inadequate, and the underpinning is decaying, so that it is hardly safe. If it will stand the strain of moving, we will put it in the rear of the new home.

We are at a standstill for lack of room. We find a furnace will be the most economical heating apparatus. We need a kitchen range, the present one has been a test of the graces of the spirit for a long while. (It was bought at Mr. Tuck's own expense.) A force pump and piping are necessary in order to get the water from the lake.

Then all the furnishings of the Home. We have



so little that is ours; about all that is comfortable, and that is very little, are personal belongings of Mr. and Mrs. Tuck. I do not know what our teachers would have done this bleak winter had not Judge and Mrs. Woodward been kind enough to permit them to use their household effects, while they are in California.

Let us look at it honestly and see where we are. It is our foreign field at home. If space allowed, I could paint you pictures that would rival those of Oriental pagans, and stir your blood; many of you know the conditions. We have put our hands to the plow, and rich rewards have come in helpfulness to the helpless. We voluntarily assumed this trust, and stand sponsors for it. Your bureau has endeavored to do its best, in planning and working. We need three thousand dollars (\$3,000). Shall we not expect that these needs will find a responsive chord in your hearts, and that the great love for souls coupled with the knowledge of the needs, will form a union that will be active in aiding those benighted Aleuts? We must do this work on business principles.

We have not helped our work in the past by being parsimonious. The time is at hand when we must get out into a broad plain, where we shall have a clearer vision in regard to our Alaskan mission.

I am sure that each bureau feels its interests the most important, but, bureau friends, do you not see and acknowledge that Alaska is just a little different and needs hearty endorsement? Of course you do. Dear conference secretaries, do not be satisfied and think your duty to Alaska is done; if your whole conference supports one or two beneficiaries, many conferences do not aid in any practical way. Can we not have a grand rally and finish this building as it should be? Who answers, "amen," with a check toward this God-given work? It rains or snows two thirds of the time. It often takes two weeks to dry our clothes, we have not enough clothing to keep the girls clean at that rate. No one knows how much we need a drying room, and a play room for a crowd of restless girls for that time. O help us to get the building done! I am often asked what is most needed, what shall we put in a box? etc. Just now the closet is empty. Miss Sowle, the new matron, writes, "We seem to need most everything. I will enumerate a few, and your judgment will help you fill in the rest: 'A bolt of flannel for dresses, girls' boots and shoes, hose, combs and brushes, sheets and pillow cases, handkerchiefs, water proofing for outside garments, heavy all wool flannel for underwear, night gowns, needles, thread, pins and darning needles, half dozen dolls, last year's hats with trimmings on, overshoes, embroidery silks, odds and ends, all sorts of games, illustrated books, chromos, engravings and ornaments suitable for parlor or sitting room, bedding, (Mrs. Tuck has had to use her own for there is never enough). Little coats for girls from five to twelve would be very acceptable, dry and canned fruits, etc., and so on and so forth."

Large gingham work aprons. The girls could make them if they had the materials, for plain work they are learning to do well. Miss Sowle is practical and can make and mend, also Miss Mellor, who assists her out of school hours.

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All letters of inquiry, boxes and barrels should be addressed to Miss Agnes L. Sowle, Jesse Lee Home, Unalaska, Alaska. As Miss Sowle is now the matron and has entire charge of the Home, it is important this notice be heeded. Little things can often be sent by mail, such as we would send from one State to another, at the same rate of postage. Be sure to put your name and address so that Miss Sowle can acknowledge the receipt.

#### Notes.

We count on Dr. Sheldon Jackson's map of Alaska—twenty-four missions—distributed among the Greek and Roman Catholics largely. Perhaps half are among evangelical denominations, two being Methodist.

The Woman's Executive Committee of HOME MISSIONS held its regular monthly meeting at New York, December 3d. An offer of \$50,000 toward the erection of a Christian college in Alaska, made by Dr. Sheldon Jackson, the government superintendent of education in Alaska, was made, and will probably be accepted, and additional funds collected for the purpose of adding a higher educational work in Alaska.

The United States Commissioner at Unalaska is Rev. L. R. Woodward, a member of the California Conference. He is at home for the winter with his wife who was ill, and could get no physician. They hope she will be able to return with him in March.

The Roman Catholic church has taken such hold in Alaska that a separate See has been formed. Until a year ago it was attached to Vancouver. Now they have a bishop of Alaska.

"A farewell service for Bishop Peter Trimble Rowe, who was recently elected Bishop of the Protestant Episcopal church for the district of Alaska, was held recently. Bishop Rowe made an address, and the Rev. Wm. R. Langford, the General Secretary of the Domestic and Foreign Missionary Board celebrated the Holy Communion."

We see other denominations stepping in and cultivating the fields which they have selected. I wonder if we realize that for a thousand miles our little mission is the only light house that sends its beams to light the pathway of dark and polluted souls to this "house of hope"—yea, the only refuge for many. And what is our great church doing about it? It is worth while to have a part in laying Christian foundations in this great land. We cannot afford to longer keep our hands off. What makes us so anxious is the fact that if we do not attend to this part of the vineyard, no one else will. It is ours, and ours the responsibility. What more can I say? The superintendent writes: "There is not a day but children are at the door crying for admittance. I mean literal tears." Many of them worse off than orphans. I can only pray that these cries and tears may find lodgment in responsive hearts, that conscience may be quickened and relief come.

Mrs. Tuck, the faithful woman who has stood by, when left alone, and cared for the interests of the Home, while her husband superintended the public school, is suffering with nervous prostration; she has endured so much, and made sacrifices until she can no longer endure the strain; she ought to



come home; we have written to her husband time and again to that effect. It is cruel to keep her there. We ask that she be remembered in your prayers, and that the rest she will have during the winter will enable her to recuperate, and that some of us will have the privilege of taking her by the hand, when she comes, and letting her know something of our appreciation of her devotion.

Miss Elizabeth Mellor, who accompanied Miss Sowle as the assistant teacher, is from Brooklyn, N. Y. She is a graduate of the Brooklyn high school, and was offered a position in the same school, but preferred a missionary's life. She is one of God's chosen ones, and comes with excellent recommendations. As we talked with her and caught a little of her spirit, we were lifted upwards, as she told us her love for the Master, and as we found out, she did not wait until the door opened for her to go as a missionary before doing blessed work for the Master, but was using her own city as a drill room for her present field of achievements. I am sure in these latest accessions we have no ground to fear they will fail, but every reason to believe success will crown them. We feel thankful they could relieve Mrs. Tuck, and leave Mr. Tuck time for his legitimate duties as superintendent of the government school.

Inquiry after inquiry comes to the secretary in regard to the money contributed to name rooms in the Jesse Lee Home, "Was it ever done?" "Why was it not done?" "Will it ever be done?" "If I was certain my money had been applied as I directed I think I would give a little more." And similar interrogatives. Let me reply that the money is safe, and much of it in the buildings. It was not "done long ago," because the exchequer was not equal to the necessity, the abandonment of the work for a year and the uncertainty of the whole situation for awhile held all plans in abeyance, until we were sure of our footing. It is now the purpose to place all names given in the new Home. We have a list, but for fear in the changes some one may be omitted, we ask that all who have given money for that purpose and have not written to the secretary of the Bureau, will please do so during the present month, giving amount paid, from whom, and the name desired on the room, door or window, as the case may be. Our intention is to have this attended to when communication opens in the spring. There is not the least objection to any one adding to what they have given or to others giving now.



Mrs. Beiler in Alaska.

August 1897 -

The following extracts from letters sent by Mrs. Teller from far away Alaska will be greeted with pleasure by our readers:

"It was shortly after noon of Sunday, May 17th, that the 'Dora' steamed into Unalaska harbor; and we teachers, in charge of our Sunday-school classes, had to exercise an unusual amount of self-control in order to keep our minds on the lesson instead of flying out to sea to carry the welcome which our tongues have been waiting to utter ever since the first intimation reached us of a possible visit from Mrs. Beiler. If you have ever had the experience of not seeing a familiar face for two years, and then had a friend and co-worker like Mrs. Beiler break in upon you, you will be able to sympathize with our impatience.

"Miss Sowle and I went to the wharf, and great was our joy when we discovered the well-remembered face among those on deck. It was a happy meeting, and such a comfort and delight to think of the heart to heart talks which were in store for us. Mrs. Beiler had been seasick, but otherwise was well. She was very glad to get on shore once more. When evening came, although tired after her long journey, Mrs. Beiler took charge of our Sunday service and gave us a nice little talk on the fourteenth chapter of St. John. Next day one of our girls, in speaking to me about Mrs. Beiler and her talk of the evening before, remarked, 'Ah, she talks about God fine!'

"It is less than a month since Mrs. Beiler arrived, yet much has been done to advance the work here. We teachers are very grateful to the ladies of the W. H. M. Society for sending Mrs. Beiler to us this summer, and feel sure that her coming will be most blessed in its results."

In another letter of same date Miss Mellor writes:

"Miss Sowle, Miss Rinch and I are delighted with the way Mrs. Beiler manages things, and with Mrs. Beiler generally. She is so motherly it is a treat to have her with us. The changes which have taken place in the Home are marked, and could the threads which these days are weaving into our character be examined I know they would be found tinged with a glow from Mrs. Beiler's own Christlike heart and wise head."

#### Alaska.

Letters of inquiry should be addressed to Miss Agnes L. Sowle, Unalaska, Alaska. Jesse Lee Home: All boxes or barrels addressed to the same, care North American Commercial Co., Mills Building, San Francisco, Cal., during the months of April, May, June and July.

The new missionaries, viz.: Miss Elizabeth Mellor and Miss Agnes L. Cowle have gone to our mission in Unalaska, the latter to be the matron, the former as a teacher and assistant in the Home.

Star Mrs. Beiler's Topic. 1897

Mrs. S. L. Beiler, who spent all of last summer in visiting the various missions established in Alaska, delivered a lecture at Foundry M. E. Church yesterday afternoon on the condition of women in that section of the United States. The lecture was given under the auspices of the Woman's Home Missionary Society, and a large number of the members of the society and others interested in the work were present. Mrs. Beiler described the condition of the Alaskan women as being but little removed from that of women in semi-barbarous countries, and only in those places where Christianity had been taught had their condition been in any way bettered.

Mrs. Beiler paid attention to the efforts of the Russian missions in this regard, and said they were at odds with those of religious denominations in this country because they had the idea that they had the exclusive right to teach the natives. She said the present crying necessity was to educate the children of the natives, and in this way raise a new generation of Christian people.



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# INDIAN CHILDREN FROM ALASKA WHO WILL *Seattle Post-Intelligencer* Oct 16, 1898. FINISH THEIR EDUCATION AT CARLISLE PARK.



**S**IX bright Indian children, five girls and one boy, all of the Aleuts of Alaska, were brought down on one of the steamers recently by Miss M. Elizabeth Mellor, principal of the government school at Unalaska, who is taking them to Carlisle, Pa., for higher educational advantages. The children range in ages from 12 to 14 and are exceptionally bright and intelligent, speaking fairly good English and giving evidence of proficiency in their studies. While most of them are full-blooded Aleuts with marked Japanese features, a few are half-breeds. This is their first glimpse of civilization and the magnitude and immensity of everything they have so far seen is to them a never-ending source of wonder. The sight of a street car moving along without any visible motive power was to them at first awe-inspiring, and it was amazing to see them look it over carefully and even to looking under it, expecting to find some one there to whom they could attribute the power.

Perhaps the most amusing sight to them was to see their teacher for the first time using a telephone. The sight to them of an evidently sane person talking to a box and holding a conversation with no one in sight and apparently no one answering was too much even for the stolidism of an Indian and they enjoyed a hearty laugh at the expense of Miss Mellor. After the telephone had been explained to them and all had

been given an opportunity to test it, their faces became serious and they looked high and low and all around the box for the man whose voice they were hearing.

As Alaska is devoid of either frogs or snakes, the sight of a small frog hopping across the floor proved another object lesson that aroused their curiosity. All conveniences of modern civilization are equally marvelous and amusing to them and tend to make them very interesting to those about them.

One of the features of their present visit was their daily visits to the several public schools in the city that contributed to last year's Christmas presents taken up by the Bear.

The children were carried away by the large number of white children and very readily recited for their benefit. They were also much pleased and interested in watching the drills as well as the marching of the children.

Miss Mellor speaks enthusiastically of her school among these benighted children who she says she finds very bright and unaffected so that they finally become very attractive. The five girls have been in the Jesse Lee Home Methodist mission of Unalaska, where they received their industrial training, while their intellectual training was given them in the public school under Miss Mellor's charge. The oldest girl is in fractions in arithmetic and reads from the

Fourth reader. Miss Mellor considers all her pupils in Unalaska as bright as white children, though their abstract reasoning is not so broad; they are as quick, however, as the whites in anything that calls for imitation or memorizing. Miss Mellor's school is divided into two classes, subdivided into grades. During the past year, with one assistant teacher, she had from thirty-three to sixty-seven pupils, mostly girls, as the Russian school at that place seems to monopolize all the boys, being evidently satisfied to let the American Protestants experiment on the girls. This is to be regretted, as it is evident that the men will need a knowledge of the English language in order to compete with the encroaching whites in the struggle for existence, especially as hunting and fishing in Unalaska is becoming a thing of the past.

Miss Mellor, who has been three years in charge of the school in Unalaska, will make her report of her school work, with recommendations, to Dr. Sheldon Jackson, who, as general agent of education for Alaska, makes his report to the government at Washington. Miss Mellor first taught in the public schools of Brooklyn and expects to spend the winter with friends in Washington, her return to Alaska being as yet uncertain.

While in Seattle, Miss Mellor and the children have been the guests of ex-Mayor Wood.



Woman's Home Missions  
Unalaska  
March 1898

Miss Agnes L. Sowle writes November 19th: I wish I might write a more encouraging letter as to the spiritual welfare of our Home. If I could look away down deep in the hearts of these people, perhaps I could see more than I think I see by outward appearances.

But God's word has certainly gone forth and will certainly bring forth fruit. When we learn of the superstition and ignorance in which people are kept, we cannot expect them to grasp the truths of Christianity in a short time. Also they are taught to believe that no one outside the Graeco Russian Church will ever reach heaven.

During the summer this incident happened: A child three years old was beaten black and blue by a drunken aunt with whom he had been left. It was continued so long that the U. S. Marshal interfered. He brought the child to the Home to be kept until the court decided what was to be done. Of course we took the poor little child in, fed him and bathed his aching body and kept him until court convened. The court decided to put him in charge of the Home until of age. This aroused the wrath of the Russian priest. He said it would have been better for the child to be beaten to death than to come under the care and teaching of our Home, because there was no heaven for any outside the Russian Church.

This incident, together with the sight of our beautiful new Home at the upper end of the village, has excited the animosity and prejudice of the Russian priests not a little. We hope to overcome it by the continuation of good deeds in the name of our precious Saviour, who I am sure is looking on with deepest pity at these priest-ridden people.

What we need now is a medical missionary, one who cares not for money, (for these people will soon have no money, as the sea otter business is closed in these localities, which is almost the only occupation whereby they receive money), but one who loves souls, and will tenderly care for the body.

We know of one who is willing to take up this work, if only a place could be fitted up for him, and the necessary outfit furnished. It would be the means of helping us to gain the confidence of these people; for, although they dislike us, they come to us when they are sick or in trouble.

I cannot tell you how happy and comfortable we are in our new building, and we can do so much more efficient work because of the conveniences on every hand! We rejoice every day that it is an actual fact we are living in the new building, with all its desirable appointments.

place, as viewed from any direction, and the first that is visible to vessels entering the harbor from Behring Sea. Standing as it does for "God and our native land," holding aloft the light of our American freedom and civilization, the Jesse Lee Home becomes a veritable "statue of liberty," in this but half-Americanized corner of our country.

And the star spangled banner: oh, long may it wave,  
O'er the Jesse Lee Home; both to shield and to save.

WOMAN'S HOME MISSIONS.

DELAWARE, OHIO

FEBRUARY, 1898

[Left from Alaskan Number.]

A Glimpse of Thanksgiving Day at the Jesse Lee Home.

After nearly a week of stormy weather, during which the the wind and rain seemed to vie with each other in a test of power, Thanksgiving Day dawned at Unalaska with clouds instead of rain, and a gentle breeze instead of the terrific wind. As the day advanced, the clouds began to furl their misty folds, so that the mountain tops were soon visible. Shortly afterward the sun burst forth in splendor. It seemed as if all nature had awakened to the fact that this was the day for universal thanksgiving; and the words of the Psalmist, "Let the floods clap their hands; let the hills be joyful together before the Lord," were verified.

The occupants of the home were astir at the usual hour, and eager preparations began for the program of the day. As our chapel is not ready for use, for lack of furnishings we utilized the parlor and reception room as "chapel *pro tem*," and it answered the purpose very well. We had a few boards put together as a platform, and covered it with Indian mats. Our large flag, artistically draped on the wall, formed a beautiful background for the platform. A smaller flag, of which we are not so choice, had been raised during the cloudy portion of the morning, as we were not sure which course the clouds would take. Ample sitting room was provided for both children and visitors. A small table was placed upon the platform, and in front and on either side of it, were several tall, blooming geraniums, and a beautiful budding rosebush. At eleven o'clock we assembled for our Thanksgiving service. The opening hymn was well chosen:

"All people that on earth do dwell,  
Sing to the Lord with cheerful voice,  
Him serve with mirth, His praise forth tell,  
Come before Him and rejoice."

This was followed by other hymns of praise and thanksgiving, one being, "We Plough the Fields, and Scatter," under the leadership of Miss Mellor, who had been training the children for this occasion. Could Isaac Watts, Wm. Keithe, and other great writers have heard their inspired words as they were sung by these children, their hearts would have been moved, and again they would thank the Father for bestowing on them the power to give to mankind such soul-stirring words. Our praise then found expression in the 96th and 100th Psalm as Miss Sowle, who presided, read them. As she closed the Book, what strains were those that softly breathed in the air, and, increasing in volume, floated up and up, until they seemed to lift our spirits to the throne? Oh the majesty of that sublime hymn, "Holy, Holy, Lord God Almighty!" Our heads were bowed, and we followed Miss Rinch as she offered the prayer of thanksgiving.

After another hymn, the children repeated the 23d Psalm, and then Miss Ada Mellor talked to the children for twenty minutes, giving a history of the day, as observed by the Pilgrim Fathers. She told them of the President's procla-



IN THE SENATE OF THE UNITED STATES

JANUARY 23, 1896.

Mr. TELLER introduced the following bill; which was read twice and referred to the Committee on Public Lands.

**A BILL**

To grant a tract of land in the District of Alaska to the Woman's Home Missionary Society of the Methodist Episcopal Church.

1       *Be it enacted by the Senate and House of Representa-*  
2       *tives of the United States of America in Congress assembled,*  
3       That the title to the following land, to wit: Beginning at a  
4       point on high-water line of the proposed town site of Unalaska,  
5       as surveyed in 1892 by Francis Tagliabue, United States dis-  
6       trict surveyor, where the easterly line of Teller street inter-  
7       sects said high-water line; thence southwesterly along the  
8       southerly line of said street, or if extended, for a distance of  
9       forty chains; thence southeasterly at a right angle with the  
10      first course for a distance of forty chains; thence northeasterly  
11      at a right angle with the last course for a distance of forty  
12      chains; thence northwesterly at a right angle with the last  
13      course for a distance of twenty-six and one-half chains; thence  
14      northeasterly at right angle with last course to high-water line;



15 thence northwesterly along said high-water line to place of  
16 beginning. Said tract of land containing one hundred and  
17 sixty acres and being the tract claimed by the Woman's Home  
18 Missionary Society of the Methodist Episcopal Church in ac-  
19 cordance with an Act entitled "An Act to repeal timber-cul-  
20 ture laws and for other purposes," approved March third, eight-  
21 een hundred and ninety-one (Twenty-sixth Statutes, ten hun-  
22 dred and ninety-five), by which "all tracts of land not exceed-  
23 ing six hundred and forty acres of land in any one tract now  
24 occupied as missionary stations in said District of Alaska are  
25 hereby excepted" from appropriation and entry as manufac-  
26 turing stations, trading posts, or town sites, be and is hereby,  
27 confirmed and established to the "Woman's Home Missionary  
28 Society of the Methodist Episcopal Church:" *Provided, also,*  
29 That the small fresh-water pond, sometimes known as Iliuliuk  
30 Lake, and outlet to the same, that is within the above-  
31 described lines, shall continue to remain the property of the  
32 United States: *And provided, also,* That the said society  
33 shall forever leave a strip of land fifty feet wide along the  
34 beach for a road.







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*Seattle Post-Intelligencer Nov. 23, 1917.*

## A Real Christmas Tree and Presents for Aleut Waifs.



WHO will be the first to give a Christmas present to the little Aleut girls and boys of Unalaska? Capt. Tuttle, of the revenue cutter Bear not only will go on a voyage to save the whalers, but he will take to Unalaska the first Christmas tree ever seen on the island. There are more than forty bright-eyed little girls in Unalaska, and nearly as many boys, gathered in from surrounding islands. Some of them are waifs, having been abandoned by their parents; others are in the Jessie Lee Mission Home, and still others live with their parents.

Like all other islands of that vicinity, Unalaska island is almost barren of trees. In winter the wind roars through the little valleys and over the hills, and few trees have been found strong enough to live. One tree was planted behind a wall; it grew to the top of the wall, and there stopped, because the wind blew too hard.

There will be a merry time among the docile and fun-loving Aleut children this Christmastide. They will gaze on that rare product of a far-away clime—a Christmas tree—of which they have heard so much; and they will have presents, too; a ship load, perhaps, for Capt. Tuttle has offered to take whatever is donated to the little boys and girls of the northland. He has not forgotten them, and they will never forget him.

When the Bear sails next Thursday she should carry a present for every little girl and every little boy on Unalaska island. The Post-Intelligencer will receive presents at the business office and will see that they are safely delivered aboard the rescue ship.

Who will be the first to give a Christmas present to the little Aleuts?

*Seattle Post-Intelligencer Nov. 24, 1917.*

## MERRY CHRISTMAS TO THE ALEUT CHILDREN.

### The First Tree for Unalaska Will Be Loaded With Presents From Seattle.



SUCH a Christmas as never before known will be celebrated at Unalaska this year. Yesterday presents for the little Aleut girls and boys began to accumulate in the business office of the Post-Intelligencer, and when Capt. Tuttle leaves with the Bear and the first Christmas tree for Unalaska he will take a goodly number of offerings from the kind-hearted people of Seattle.

The first present left with the Post-Intelligencer was a long cylindrical package from the Juniors of the First Christian church. The Juniors also sent another package containing two games, picture papers and cards, with this message to the Aleuts: "A Merry Christmas and Happy New Year to you all."

Yesterday Capt. Tuttle received the Christmas tree, and had it stowed away in a safe place on the Bear. It is a fine evergreen, and will hold many presents and bright candles for the most joyous time of all the year. When the Bear reaches Unalaska early in December the tree will be delivered to Miss M. Elizabeth Mellor, in charge of the government school, and will be cared for by her until the holidays.

The rescue ship will leave Seattle on Friday, at the latest, so that the people of this city who wish to remember the Aleut waifs have only today and tomorrow in which to leave presents with the Post-Intelligencer. The time is short, but it is long enough; and from the responses already made there is no doubt that the little girls and boys of the Aleutians will be gladdened by a Christmas that will ever live in their memory.

Who will neglect this opportunity to send a message and a present to be hung on the first Christmas tree for the gentle little children of the north?



# EDUCATIONAL WORK AMONG THE ALEUTS. 4

"Seattle Post-Intelligencer", Nov. 21, '97.



M. ELIZABETH MELLOR.

ADA MELLOR.

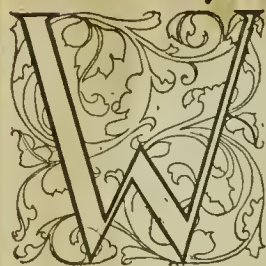
Unalaska, nearly 1,800 miles from Seattle, is equipped by the bounty of the United States with an excellent school, where Aleut girls and boys are given thorough instruction in the rudiments of an education. The work is intrusted to Miss M. Elizabeth Mellor, who has taught for two years at Unalaska. Now she is assisted by her sister, Miss Ada Mellor, the school having grown so rapidly as to require two teachers. Both young ladies claim Brooklyn, N. Y., as their home, although Miss Ada Mellor has just completed a course in kindergarten at Chicago. "We apply the principles of the kindergarten and make them the basis of all our endeavors to teach the Aleuts," says Miss Mellor. "The children are exceedingly docile and quick to learn, and cause almost no trouble at all. The girls in particular are bright. They are studious and remember exceedingly well."

Strangers at Unalaska and Dutch Harbor rarely fail to visit the government school, and they are always more than repaid for their trouble. Like all young pupils, the Aleut school children are shy; yet they make a creditable showing when asked to recite their lessons. In some instances, they speak with a very perceptible accent, but watchfulness and patience on the part of their teachers are giving the children command of pure English.

Among these children one finds a peculiar type, the Russian creole; and occasionally there appears a smiling little girl with a broad face, high cheek bones and swarthy Asiatic features, made strikingly prominent by sparkling blue eyes and the blackest of hair.

The government school building at Unalaska is the center of one of the most picturesque scenes imaginable. Nearly surrounded by jagged mountains, rising well up toward 4,000 feet, it occupies a cosy little plain and overlooks the twin-harbored gateway to Bering sea, while on a pebbly beach, only a few yards away, the breakers, with rhythmic roar, like famous Coronado, dash themselves to spray.

Home Mission Echoes Home Mis  
April Our Flag. 1898.



WHEN Mrs. Samuel L. Beiler, of Washington, D. C., was at Unalaska, Alaska, last year, where the Methodist Woman's Home Missionary Society has a home for girls, this incident occurred, as told by the *Central Christian Advocate*:

"One of the children in the home died; whereupon a Russian priest, representing the Greek Church, which was in full control when the region was a part of the Empire of Russia, sent word that he intended to bury the child.

"Mrs. Beiler replied that arrangements had been made for the burial and that his services would not be needed. He sent



word again, this time in a most imperative mood, declaring that he was going to carry out his plan in the matter. Mrs. Beiler sent word to him to come and talk it over; he did so, the conversation taking place by means of an interpreter. Still he persisted in his demands, and was about to take possession of the body by force, when Mrs. Beiler went into an adjoining room and returned, holding the stars and stripes over her head, and saying to the interpreter: 'Tell the priest that I am an American woman; that this is American soil; that I am under the protection of this flag, and that if he dares to interfere with our rights in this case, or give us any further disturbance, it will be at his peril!' That ended the controversy."



Children's Home Missions  
1898

OUR ALASKAN BOY.



forward to give the little fellow a warm welcome, and he gave to each a smile and a hand shake, but I felt for the little chubby brown hand, so vigorously was it shaken by the preachers, until I finally withdrew with him to my place of entertainment, where I gave him a cot in my room on which to sleep. During the first part of the night I heard him turning and turning, and I asked, "Ivan, Ivan, what is the matter?" and he answered in a pitiful way, "hot; hot." I jumped up and threw all the covers off him; the little man from the land of icebergs was too warm, but how he does enjoy these days of snow and ice!

He seems as happy as the day is long, and is never lonesome or homesick. He is quite observant, and is a favorite with the children. He likes to be around Mr. Spurlock and myself, and to do little errands for us. He cannot sit or stand still, but is always in motion. He is short and thick, with features and eyes like a "Jap." When you ask him what his name is, he will reply, "Ivan Penkoff," emphasizing the "Pen." He tells me that his father was a government employee, but was killed in a fight, and that he was put in the Greek Priest's home, which I think will explain his name—Ivan means John in Russian language, and Penkoff is a Russian name.

When you ask him his nationality he answers, "Native." He has a happy disposition, and gets along well with the children.

York, Neb. MRS. B. SPURLOCK.

PERHAPS the readers of our paper would like to hear about our Alaskan boy, Ivan. First, I want to say that we were happily surprised in him; we were fearful he might be a *rough diamond*.

My husband and I went to Omaha to meet him, or rather we started, but a happy thought struck us. The North Nebraska Conference was in session at Schuyler, a town on the railroad over which I had secured a pass for him, so we telegraphed the conductor to put him off at Schuyler; then we were somewhat confused to know how to proceed with him after we should get him to the Conference, fearing he might prove more than we could manage. However, I staid at the church and Mr. Spurlock went to the station for the boy. From the station he brought him to the parsonage to "shine him up" a little. Then he came to the vestibule of the church, where I met him, and would you believe me? The dear little "Brownie" just seemed all my own, and he looked at me as confidently as if he knew and trusted me. I took him to a seat, but we did not sit long, for there was soon a call to bring the little "Priceless Jewel" to the platform that all might enjoy a sight of him.

I introduced him as a "Klondike Nugget of priceless value." He stood shyly beside me, and at the close of the session a crowd came



# WOMAN'S HOME MISSIONS.

DELAWARE, OHIO

JANUARY, 1897

When the sun sets in Alaska it is an hour high in Maine.

The Alaskans called the first white people whom they saw, "snow men." They were greatly puzzled as to where they came from as they did not know of the existence of another race. When they saw the "snow men" do what they had never seen before, for instance, as striking a match or shooting a gun, they were so frightened in their own phrase they all "died"—fainted.

TELL YOUR FRIENDS: We earnestly commend to the attention of our readers, and through them to that of other friends of Christ, the suggestion made on another page by Dr. Sheldon Jackson, that the officers of the missionary society of the denomination to which friends and acquaintances belong who go to Alaska, be notified of their presence. "This will be of very great assistance," says Dr. Jackson, to the missionaries who shall be sent to Alaska in looking after their own flocks and gathering them up into bands of Christians and churches for mutual edification and mutual support.

We recognize that Dr. James M. Buckley deserves our warmest thanks in that he restored confidence in Secretary Reid's choice of Unalaska, the great commercial metropolis of Alaska for Methodist missions when we were about to abandon our work there. Dr. Buckley, as a tourist, set on foot an investigation which resulted in proving that Dr. Reid had "built greater than he knew," and we therefore joyfully returned to this unique and promising field. Dr. Sheldon Jackson, who had been a father to our work, and a wise, broad-minded helping brother, deprecated our departure with both sorrow and reproof, while Capt. Healy of the Revenue Cutter Bear, a Catholic, wrote us a kindly letter of remonstrance. Now with God's help Unalaska is ours, whereof we are glad.

The Concert Lesson on Alaska is of such importance that every auxiliary should at once begin preparation for it. It is advised that societies hold a special meeting (in the evening, perhaps) and give the affair a social character. Very many auxiliaries will find at their command persons who have been to Alaska and who will gladly add to the interest by personal incidents and display of their curios. Make a thorough study of the sources of information which are suggested and to receive the full benefit send for them now. Study every point in connection with the map, and do not undertake the lesson without such study. S. T. D.

How remarkable are the providences of God in the events of human life! As though in anticipation of the great influx of men to the almost inaccessible Klondike and other golden solitudes of Alaska, the scheme of introducing the Siberian reindeer into Alaska took possession of the mind of Dr. Sheldon Jackson only to be prosecuted with the indefatigable perseverance characteristic of this great civilizer of our western and Arctic wilds.

After thoroughly investigating the capabilities of Alaska as a field for the rearing of reindeer, he appeared through Senator Teller before Congress who asked an appropriation of \$15,000 for the importation of that animal from Siberia. But it was too late for the fifty-first Congress. He saw the

suffering of the Esquimaux for food and clothing and correctly judged that the domestic reindeer which answered all things for other Arctic peoples, would do the same for the Alaskans. Dr. Jackson, not discouraged, appealed to the public through the city papers. Our own President, Mrs. Fisk, and Mrs. Teller, in honor of whose husband the government reindeer station in Alaska is named, Teller Station, were among those who gave Dr. Jackson substantial endorsement and encouraged him in an enterprise the greatness of which he must foresee as he surveys the vast tundras of Alaska. And now behold how providential!

For the purpose of carrying food to the Klondike the Secretary of the Interior permits the War Department to use the two hundred reindeer which have been trained to the harness at Teller Station and to-day's journals announce that the same authority has ordered from Norway six hundred more, such transportation being the only available to reach with food the people who have, rushing to the Klondike, fallen into the perils of starvation.

## THE REINDEER IN THE TWENTIETH CENTURY.

This patient, noble creature now enters prominently into human world-history. With great qualities he has come to stay. A mighty century closes with the eyes of the world on the two extremes of the globe, the frozen Arctics and the burning tropics, Alaska and Africa. Two noble animals, creatures of burden, products of the zone, stand forth prominently—the reindeer and the camel. In the Arctics no matter how great the facilities of transportation by steam and electricity, there will be points that can be reached only by this animal.

*Woman's Home Missions*

Memorandum from Alaska.

Jan 1898

DR. SHELDON JACKSON, UNITED STATES GENERAL AGENT  
OF EDUCATION FOR ALASKA.

The discovery of rich gold mines in Alaska has called to that distant land the attention of the world. The friends of missions for twenty years past have talked to deaf ears and unsympathetic hearts as they have plead for means for civilizing and Christianizing the native population of Alaska. Public sentiment was against them; there was a feeling throughout the country that nothing good could come from Alaska, and that there was nothing in Alaska worth the attention of the American people. Now all this is changed, and the populations of the civilized world are vying with one another as to which can soonest reach the new gold fields.

The incoming crowds will create new conditions and bring new responsibilities to the American churches. It is of the greatest importance that the missionary societies of the country should move promptly and with broad views in sending in wide-awake men to leaven the growing communities with the gospel of the Lord Jesus.

As far as can now be judged, from one to two hundred thousand people will go this coming spring to Alaska, and with them should go the minister. All who have friends or acquaintances proposing to go to this region should write to the officers of the missionary society of their denomination giving the name of the individual, the church with which they are connected in his State, and so far as can be known the point in Alaska to which they are going. This will be of very great assistance to the missionaries that shall be sent to Alaska in looking after their own flocks and gathering them up into bands of Christians and churches for mutual edification and mutual support.



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The gold fields are scattered over an area of territory, a thousand miles long and seven or eight hundred miles wide. Consequently an unusually large number of ministers will be needed to care for so widely extended a field. It is estimated that some three thousand communicants of our Protestant church reached Alaska during the past fall, four-fifths of whom are without gospel privileges, except such as they are making for themselves—the few ministers that were appointed in the fall failing to reach the interior of the country before winter set in. The coming of the white men in large numbers brings with it an unusually large amount of intoxicating liquors and vice, consequently much prayer should be made for the natives that have come out from heathenism on the Lord's side, and unusual efforts should be made to reach the still larger numbers who have been neglected in the past and have never heard the gospel. The church of God cannot be too active or act too strongly or act too speedily for the exigency that has arisen in Alaska. What is done should be done at once. Every individual interested in the spread of the gospel and the evangelization of the masses of heathen in caring for the flock of God scattered in a new section should examine themselves and plan for larger contributions and greater self-denial in giving that the treasury of their church may be filled up for just such an emergency.

(Mrs. A. F. Beiler joined Dr. Sheldon Jackson on his arrival June 21st, and in his company made a trip up and down the Yukon Valley to the celebrated Klondike mines, being absent from Unalaska nearly three months.

Mrs. Beiler took very full notes of the trip, and when well enough will probably send us an account that our readers may catch something of her enthusiasm over the country and mission work that is necessary to be done. Her graphic descriptions of scenery, the native people and their queer customs, of the novel conditions of the mining camps, will greatly interest our readers.—ED.)



## Our Mission at Unalaska.

DR. SHELDON JACKSON.

It was expected that the work of the Methodist women in Alaska would be written up by Mrs. A. F. Beiler, Secretary of the Alaska Bureau of the Woman's Home Missionary Society of the Methodist Episcopal church, but in the providence of God Mrs. Beiler being laid aside by sickness, I very heartily accept the invitation of Mrs. H. C. McCabe to write with regard to this work.

The Home Methodist Missionary Society has been peculiarly fortunate and blessed in securing a woman like Mrs. Beiler for its work in Alaska. Those who have kept themselves posted with regard to the progress of the work in the past have secured some knowledge of the many difficulties and discouragements that have been encountered; of the long struggle to secure the money for the erection of a building in which could be sheltered the Methodist work. A few know that after the money was raised and the building erected, that through the dishonesty of the contractor, who was employed because he had secured other contracts in the same place for the United States government, and on that account was supposed to be reliable, the work was so poor that the building was considered unsafe from the start. A number of gentlemen who were invited to investigate the matter, recommended that the building be all taken to pieces and rebuilt from the foundation. Such were the conditions when Mrs. Beiler reached Unalaska last June.

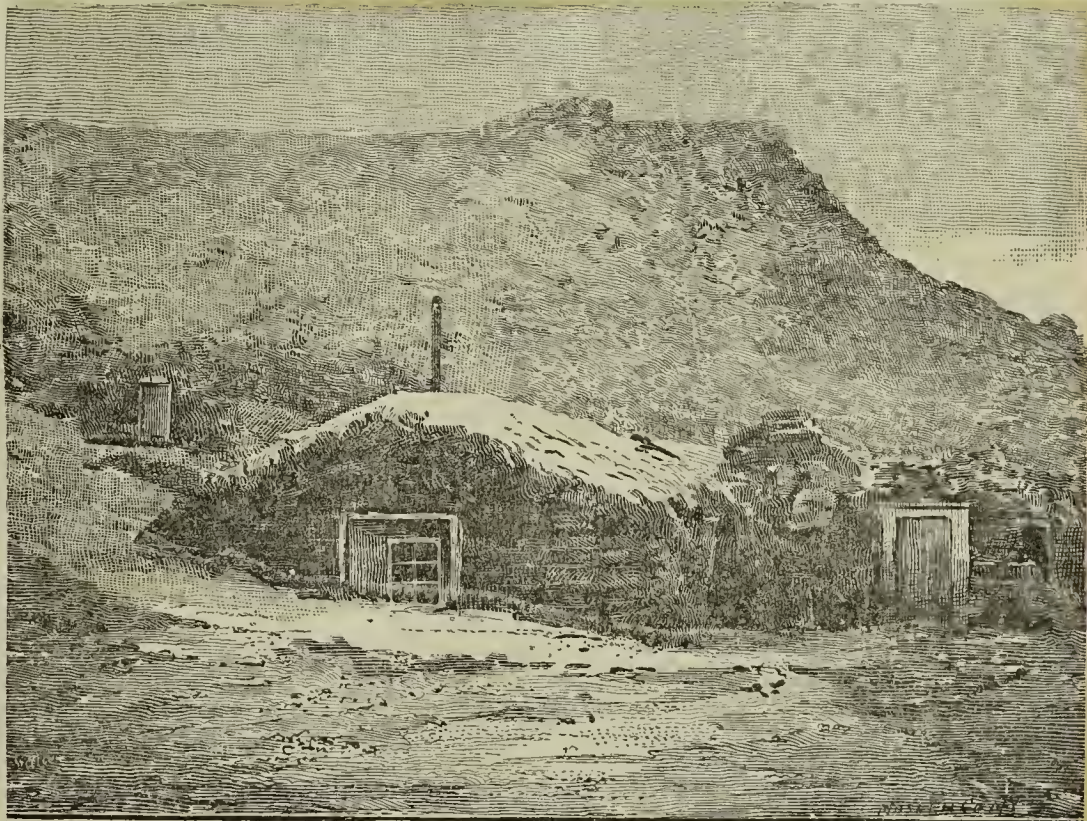
After a personal examination of the situation, she made up her mind that the building need not be torn down but could be rearranged and strengthened and made a good building. To this task she set herself with great diligence and rare judgment, with the result that in the following September the home was able to be removed from the rented building which it had occupied for several years into new and commodious quarters of its own. The building that had been the eye-sore of its friends and the laughing stock of its enemies is now the admiration of all residents, and all join in hearty expressions of the skill with which it was managed by Mrs. Beiler. It is a large, two-and-a-half-story building, and with the exception of the government school house, is the most pretentious building in the place. It is in charge of two Methodist ladies, Miss Agnes L. Sowle, of Hagerman, New York, being principal, and Miss Sarah J. Rinch, of Canada, being her assistant. Residing under the same roof and giving some assistance outside of school hours are the sisters Misses Elizabeth and Ada Mellor, who teach the government school.

There are at the present time thirty children in the home belonging to the Aleut. race. During the last summer one of the girls in the home was taken at the expense of a wealthy citizen of Chicago to that city to be educated, and

three or four others were sent to Captain Pratt's celebrated school at Carlisle, Pa.

The school is doing a large preparatory work for that people. If in the near future there shall be any native teachers in the Aleutian Islands, if there shall be any native Christian homes and native Christian parents, they are now in process of being created by that school—the Jesse Lee Memorial Home at Unalaska being the only evangelizing influence at work among the Aleuts of Alaska.

When in November the revenue cutter "Bear" was ordered to the Arctic Ocean to try and land a relief party to go overland to the four hundred whalers imprisoned in the ice and in danger of starvation, north of Point Barrow, Captain Tuttle announced through the newspapers of Seattle that he would be very glad to carry free of freight any Christmas presents that the citizens might wish to send to Unalaska for the destitute Aleut children and the children in the Methodist Home. The project was taken up



A native house in Alaska. By courtesy of Rev. Sheldon Jackson, D. D.

with enthusiasm by the teachers in the public schools of that city, and the children in those schools made Christmas presents to the children in Unalaska. To the surprise of every one about two tons of dolls, drums, whistles, jumping jacks, games, picture books, candy, etc., were sent in, so that the friends of the mission will have the satisfaction of knowing that next Christmas will be a very happy day at that distant mission.

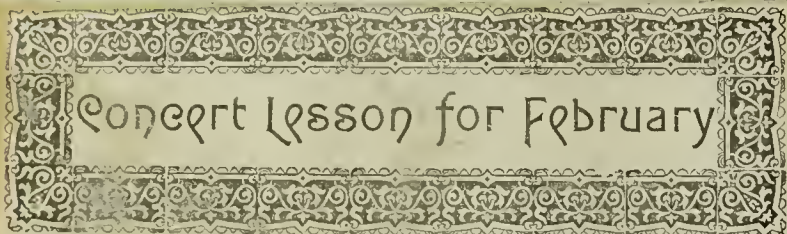
Unalaska harbor being the natural stopping place for vessels passing from Seattle or San Francisco to the Yukon river, has grown into new importance through the gold discoveries, so much so, that this present winter six iron steamers are being built in its harbor employing some two or three hundred white workmen, and there ought to be a Methodist minister stationed there that these men as well as the natives might have Gospel privileges.

The coming and going of so many sailors makes it very important that a hospital should be established at that place,



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which could be very appropriately done in connection with the Methodist mission work. The establishment of this hospital is very much on the heart of Mrs. Beiler, and when in the good providence of God she shall be well enough to resume work, she will press its claims upon the attention of women; but in the mean time let there be much prayer that hearts may be prepared for the appeal and instruments raised up who will feel it a privilege to contribute the necessary funds.



Subject: Alaska.

HYMN—"From Greenland's Icy Mountains."

SCRIPTURE READING—IN CONCERT.

"For whosoever shall call upon the name of the Lord shall be saved."

"And how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

"And how shall they preach except they be sent?"

PRAYER—That all who profess Christ may heed the Macedonian Cry.

GEOGRAPHY.

The name, Alaska, means "The Great Land;" and this has especial appropriateness since Alaska is as large as all that part of the United States north of Georgia and Alabama and east of the Mississippi. The extreme breadth of Alaska from north to south is one thousand four hundred miles.

The general shape of Alaska is that of the inverted head and horns of an ox; the main body of land forming the head, the Alaskan peninsula and Aleutian islands being one horn and the Sitkan peninsula the other. The great commercial importance of Alaska is indicated by the shore line up and down the bays and around the islands. According to the U. S. coast survey this line measures 25,000 miles, or two-and-a-half times more than the Atlantic and Pacific coast lines of the remaining portion of the United States. The coast of Alaska, if extended in a straight line, would belt the globe.

THE NATURAL DIVISIONS are the Yukon District; the Alaskan peninsula and the Aleutian islands, together forming the western horn; and the Sitkan horn embracing southeastern Alaska.

Comparatively little has been known until recently of the Yukon region, except of the coast and along the Yukon river. The *Coast Pilot*, published by the U. S. Coast Survey, says "it is a vast moorland whose level is only interrupted by promontories and isolated mountains with numerous lakes. Where drainage exists the ground is covered with luxuriant herbage." The very short summer is tropical and there is a correspondingly long Arctic winter.

The Aleutian District is largely mountainous and of volcanic formation. Near the coast are many prairies covered with perennial wild grasses. As the climate is well adapted to haying, Dr. Dall, of the Smithsonian Institute, predicts that this district will yet furnish California with its best butter and cheese.

The Sitkan horn is mountainous in the extreme, and the larger portion is covered with dense forests. This is a region of immense glaciers and scenery unsurpassed on the globe. The great wealth of this district is in its lumber,

fish and minerals. No one of these resources is yet developed, but it is confidently anticipated that here will be the ship-building industry of the world. The indications of the last year promise unheard of wealth in the last named resources, while the salmon canneries are now the largest in the world.

This part of Alaska is somewhat known to tourists; but alas, too many tourists, eager to make collections of curios, lose all manner of characteristic sights of glacier, and snow capped mountain and totem, while they rush off to buy the spoon, made in New York or San Francisco. And too many get their information concerning mission work from some one as ignorant as themselves, and go home and report missions a failure. But many wise travelers also go who put themselves at once in contact with Christian work, and seeing for themselves from what degradation the natives have been rescued, bring back such accounts as will inspire the stay-at-homes to help send the gospel. Mrs. McFarland at Fort Wrangell, Duncan at Metlakatla, and Jackson at Sitka, all preceded by the noble work of Clark, must inspire the godly tourist to sing the Doxology.

(Introduce here a short essay on Jackson's work at Point Barrow, assisted by Captain M. A. Healy, and the probable effect on Russia.)

(Short essay on the introduction of the reindeer into Alaska.)

(Short essay on the Cave Dwellers of King's Island.)

(Auxiliaries near New York are earnestly recommended to visit the Alaskan department of the Museum of Natural History, Ninth avenue, L to Eighty-second street. Models of cave dwellings, Shaman's masks, and many interesting things are found in this collection.)

PEOPLE.

THE INNUIT occupy the entire coast line with the outlying islands from the 140° of longitude on the Arctic coast to Behring Strait, thence southward to the Alaskan peninsula and east and north as far as Mt. St. Elias except a very small portion near Cook's Inlet and at the mouth of Copper river. They call themselves Innuits—signifying "our people." Eskimo is a word of reproach given them by their neighbors, meaning "raw fish eaters." Their homes have the outward appearance of a circular mound of earth covered with grass with a small opening at the top for the escape of smoke. The entrance is a small, narrow hallway to the main room which is from twelve to twenty feet in diameter without light or ventilation.

THE ALEUTS—or as they call themselves Unung-un, the word for "our people," occupy the Alaskan peninsula from the Shumagin Islands along the Aleutian chain 1650 miles west to Attu. These are of especial interest to Methodists as being the part of Alaska chosen by Rev. James M. Reid, D. D. (Missionary Secretary) as missionary ground for our church. Unalaska the seat of Jesse Lee Home, is the most important settlement in Western Alaska, and the commercial center of all trade now in that region or that can develop in the future. It is the natural outfitting station for vessels passing between the Pacific and Arctic oceans.

This island and the island of Unga are of especial interest to Methodist women as the seat of the work of their Woman's Home Missionary Society. The Thlinkets, Chilkats, Stikine and Sitkas, with numerous smaller tribes are found from the islands of the Alexander Archipelago, south to the Tongas river and Queen Charlotte's Island. From Point Barrow to Queen Charlotte's Island these tribes vary in physical and mental characteristics but no Darkest Africa can in any way exceed their moral degradation.



They know not God, but their cries have entered into the ears of the Lord of Sabaoth.

#### HISTORY.

Alaska was discovered by Russian sailors and fishermen who as early as 1741 passed from one of the Aleutian islands to the next and so on until the mainland of Alaska was reached.

It became the property of the United States in 1867, bought on the recommendation of Secretary Seward for \$7,200,000. Its purchase was generally regarded as a stupendous blunder. Fortunately its original name was retained, though its significance,—The Great Land—is only beginning to be appreciated. Financially it was a "Yankee bargain." The revenue from the Pribyloff Islands (seal fishers) alone, since 1870 has returned to the government the entire sum paid to Russia for the whole country.

The early history of Sitka is full of romantic interest. It was once a proud, commercial city, capital of a large province, with many schools and seminaries. The castle, once the abode of Russia's proud nobles, still crowns the hill with officer's barracks, a fine church and a chime of bells. Its beautiful bay is equal to that of Naples and Rio Janeiro (See "Alaska" by Dr. Jackson.)

New evidence of the wealth of Alaska is given by the opening up of the gold fields of the Klondike and the Yukon. The region of the densest population is at the delta of the Yukon and on the Muskokwim river southward and on Bristol Bay. Mrs. Anna F. Beiler, Washington, D. C., is the Secretary of the Alaskan Bureau.

(Essays on scenery, climates, and missions should form part of the lesson.)

Helps, indispensable to study of lesson: Recent map of Alaska, 5 cts.; send to Miss Van Marter, 150 Fifth Ave., New York City. Sheldon Jackson's Alaska, Am. Pub. Library or Book Store. Facts About Alaska, 5 cts.; send to Woman's Board of Home Missions, 156 Fifth Ave., New York City (Presbyterian). Enclose postage in all cases.

For reference, *Review of Reviews*, June, 1896; *Chautauquan*, October, 1897; *Outing*, September, 1897; *Midland Monthly*, November and December, 1897.

The writer has copied wholesale and verbatim from Jackson's *Alaska* and from *Our Northernmost Possessions* by Jessie W. Radcliff and cordially acknowledges her indebtedness to each.

SARAH TRUE DRAKE.

### ALASKAN NOTES.

#### Work of Other Churches in Alaska.

**PRESBYTERIAN—JUNEAU:** This is the largest settlement in Alaska. The Willard Home is located here, and is always full to overflowing with boys and girls.

In addition to the Home there is a native church, with a growing membership. The board of Home Missions also sustains a missionary who labors among the white people congregated here.

**SITKA:** The Sitka Industrial Training School has already sent out many well equipped young men and women who are a credit to their instructors and a power for good among their own people. There are two hospitals, one for boys, the other for girls. Practical industries and mechanical trades are taught in the school, and suitable shops for this purpose have been erected. The native church has over three hundred members.

**HOONAH:** The large attendance at the mission school has been a marked feature of this work from its inception. The station is not easily reached, and the lives of our missionaries are peculiarly lonely. Their hearts have been cheered by the organization of a native church.

**JACKSON:** The home for girls is a very helpful institution. There is a native church.

**FORT WRANGLE:** Beside the work which the Rev. McKay is doing as pastor of the native church, arrangements

have been made to receive a limited number of girls into their home by Mr. and Mrs. McKay, where they will receive careful training.

**POINT BARROW:** A new and northernmost mission, be-

ing within but a few hundred miles of the north pole. At this far away and desolate station our missionary toils in the midst of Arctic cold, completely isolated from the outside world, striving to ameliorate the condition of the wretched natives.

**BAPTIST:** The Woman's American Baptist Home Missionary Society has decided to establish an orphanage in the Kadiak District. It will probably be located on Wood Island, which is close to St. Paul Village.

**EPISCOPAL:** Christ Church Mission of the Protestant Episcopal Mission Board at Anvik had six boys during the year at its Home at that place.

The station established by the Church Missionary Society of England, at the junction of the Yukon and Tanana rivers, was transferred to the Episcopalians of the United States.

Dr. John B. Driggs, who was stationed at Point Hope, north of the Arctic Circle, reports every child between the ages of five and twenty-one years in the village as present at school, except three girls who were married.

One night a white polar bear, scenting the provisions in the house, tried to force open a window shutter in order to gain an entrance.

**SWEDISH EVANGELICAL:** This society has two missions at Unalaklik on the northeastern shore of Behring Sea at Yakutat at the base of Mt. Saint Elias.

A large substantial house has been erected. Eight boys and six girls have been received into the Home, and sixty into the day school. During the winter the church attendance numbered two hundred and fifty.

**CONGREGATIONAL:** In 1890 a station was established at Kingegan, a large Inghuimaux village at Cape Prince of Wales, Behring Straits. The interest manifested by the children in the school was wonderful, the enrollment being 304. The average daily attendance for the last seven months of school was 146, and the average daily attendance for the whole session of nine months was 195.

**THE FRIENDS:** The Friends have a small Home containing fifteen children, at Douglass Island.

**CHURCH OF ENGLAND:** The Church Missionary Society has maintained three stations in or on the edge of Alaska. The one at Nuklukahyet has been transferred to the American Episcopal Church.

Rev. and Mrs. Canham next summer will go up the Yukon river and take charge of the station at Buxton.

**MORAVIANS:** At Carmel, a new building has been erected capable of accommodating fifty home pupils. The opposition of the Greek priest continues, the children being frightened from attending school.

At Bethel, Mr. Killbuck has been waited upon by delegations from nineteen villages in the valley of the Kuskokwim, asking that "God-houses" may be built in their respective villages.

These missions were greatly cheered by an official visit from Bishop Bachman of Bethlehem, Pa., which has resulted in the decision to establish a third mission in that section.

**ROMAN CATHOLICS:** The Roman Catholics have mission stations at Koskorifsky and Nulato in the Yukon Valley, at Cape Van Couver on the coast and at Juneau and Sitka in southeast Alaska.

During the summer Father Barnum and three sisters were sent to the Yukon stations.

Considerable advance has been made since this account was published in 1892 in the *Home Mission Monthly*.

#### Temperance in Alaska.

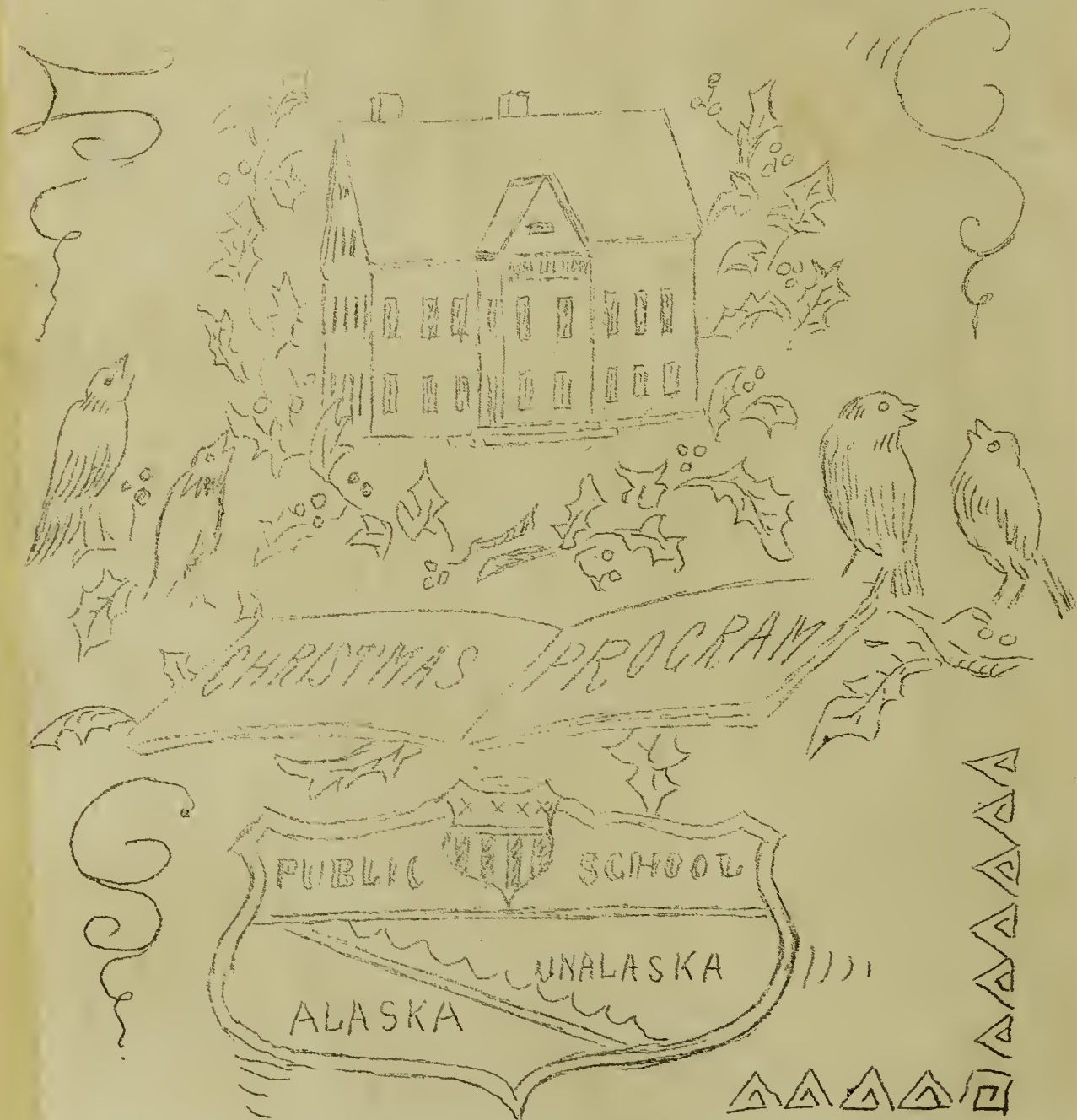
The work newly organized at Alaska has Mrs. Elizabeth P. Brady, wife of the Governor, for its leader. They are spending their time at present studying Miss Willard's "Do Everything," and encouraging the new collector in his seizure of liquors shipped on steamers to points north. This liquor comes in packages marked "hardware" usually, as Alaska is prohibition territory, and the usual methods for deceiving are resorted to.—*Union Signal*.



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DEC. XIV.

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PROGRAM.

PROCESSIONAL, "O Come All Ye Faithful,"  
CAROL, "Rejoice and Be Joyful,"-----School.  
RECITATION, The Story of Christmas,  
by six girls.

CAROL, "O Little Town of Bethlehem," --- School.  
RECITATION, "Christmas Bells,"

Irene Suvoroff.

CAROL, (a) "Christmas Day In the Morning,"  
(b) "The Birthday of the King,"  
by the School.

RECITATION, "The Day of Days,"  
Helen Wagner.

SONG, "Hark the Herald Angels Sing," --- School.  
CHRISTMAS ANTHEM.

Anastasia Dyaknoff, Leucalia Krukoff,  
Irene Suvoroff and Kate Shaishnikoff;-  
Chorus by the School.

SONG, "Sons of Men, Behold From Far,"--School.  
RECITATION, "Christmas Eve."

Ida Newman.

CAROL, "Children Can You Truly Tell,"--School.  
RECITATION, Christmas Wishes,

by five children.

KINDERGARTEN SONG, "The Brown Birds,"  
by the Primary Class.



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PROGRAM. Concluded.

RECITATION, "When We Are Men," by five boys.

KINDERGARTEN SONGS,  
    (a) "Jack Frost,"  
    (b) "Merry Little Snowflakes,"  
            by the Primary Class.

DIALOGUE, "Christmas Stockings,"  
            by ten children.  
            (Christmas Fairy, Helen Wagner.  
            (Poverty, Irene Suvoroff.

RECITATION, "A Surprise for Santa Claus,"  
                    Vera Wagner.

CAROL, (a) "The Secret of the Stars,"  
        (b) "Christmas Eve,"  
                    by the School.

RECITATION, "Lilliput Land,"  
                    Catherine Dyaknoff.

SONG, "Christmas," -----by the School.

CANDLE DRILL,  
                    by eight little girls.

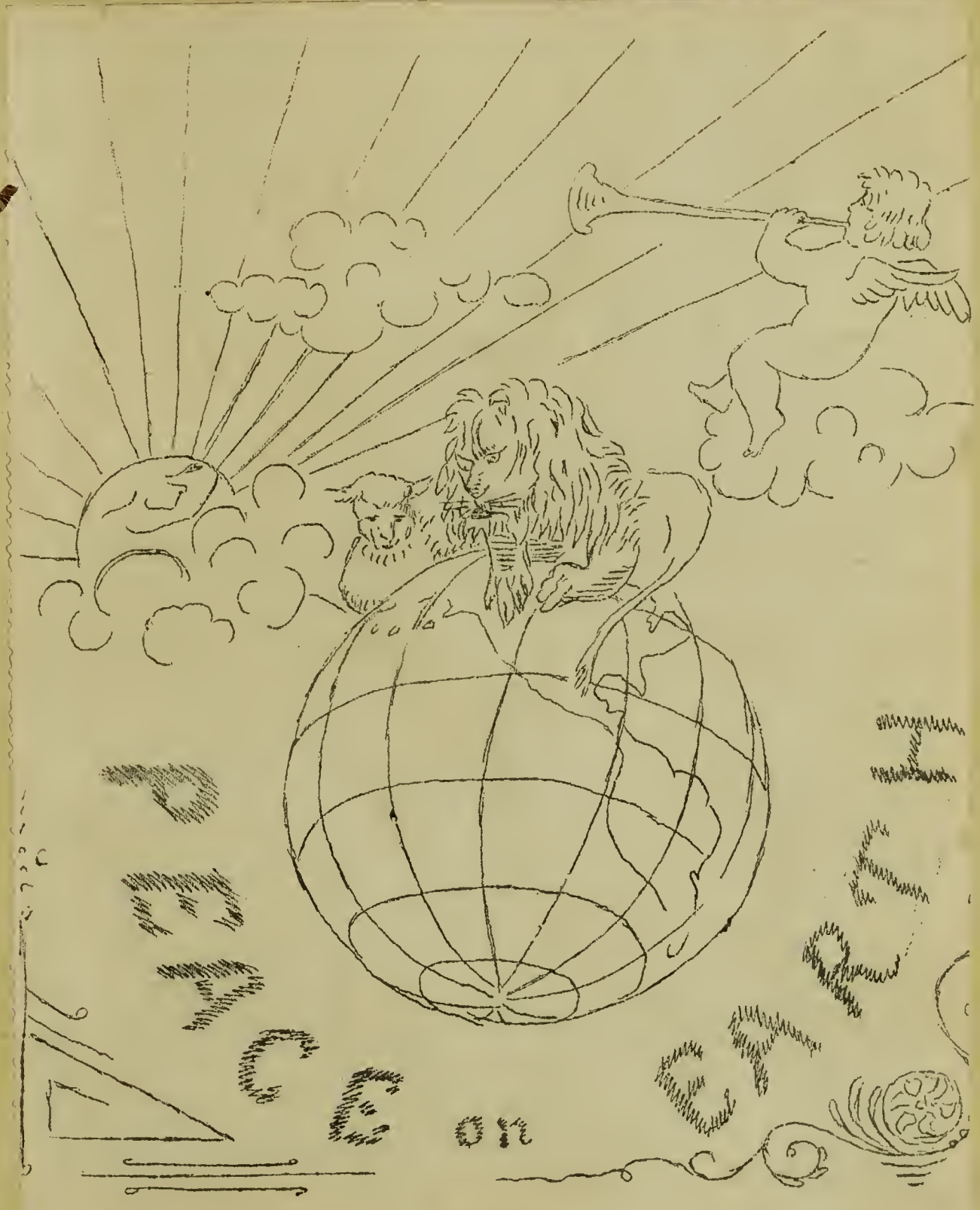
CAROL, "Ring the Merry Bells,"  
                    by the School.

RECITATION, "A Visit From St. Nicholas,"  
                    Helen Wagner.

CHRISTMAS TREE.

RECESSIONAL, "Emmanuel."







## Editorial Letters.

### WEALTH-PRODUCING ANIMALS.

#### XXII.

The Beluga, or white whale, is used in ALASKA by the natives for food. The Chinese also eat whale, so that it appears in the Custom House of the Pacific slope. It is well understood that the whale is not a fish, but belongs to the general class, mammalia. There arrived at Seattle recently a quantity of canned whale flesh, which a broker proposed to enter as canned *meat*, but the deputy collector insisted upon classifying as canned fish. Though they were invoiced under a name known only by the Chinese, no one disputed about the goods being canned whale, but an attempt to convince the deputy collector by the broker that the whale was not a fish met with the response: "Regardless of natural history, for Custom House purposes a whale is a fish." I learn from the *Seattle Post-Intelligencer* that the duty on canned fish is five per cent greater than on canned meat, and that the persons to whom the canned whale was consigned will take an appeal from the classification. The distinctions made by the tariff are often like German genders, arbitrary and inexplicable.

The survivors — forty-five in number — of BEHRING's second and disastrous voyage lived through the winter on the flesh of sea lions and sea cows. Sea lions, as found on the PRIBYLOV ISLANDS, are about eleven feet long, and measure eight or nine feet about the chest and shoulders. They fight fearfully, roar terribly, and are exceedingly cowardly toward man, yet ferocious and brave toward each other and all other amphibious animals. Naturalists cannot explain the extreme cowardice of these animals in the presence of man; yet it goes so far that we are informed that "a boy with a rattle and a popgun can stampede a herd of from eight to ten thousand bulls in the height of the breeding season to the water, and keep them there for the rest of the time." They are so timid that the keeping of a pet dog lost one Russian manager one hundred thousand dollars in a season by the depopulation of a rookery whose inhabitants fled from the strange animal. On this account neither bells, whistles, firearms, nor anything else that makes an unusual noise is permitted on the islands.

The sea cow, otherwise called the manatee, is extinct. The Russians absolutely destroyed the species in twenty-seven years from the time that BEHRING's crew were shipwrecked. In sailing from ALASKA to KAMCHATKA they always stopped at COPPER ISLAND and filled large casks with its flesh. ELLIOTT says that it was utterly fearless of man, clumsy, and inactive, and made slow progress in the water. STELLER, the surgeon of BEHRING's ship, was a naturalist, and

described the animal so closely that ELLIOTT has restored it, and furnishes a plate of it. Its technical name is *Rhytina*.

#### FUR-BEARING SEALS.

The history of the discovery of the Pribylov Islands, now so famous, blends the record of commercial enterprise and romance, accident and heroism in an unusual manner. The Russians had discovered the sea otter at Kamchatka about the beginning of the eighteenth century, or toward the close of the seventeenth. By 1750 they had slaughtered them nearly all.

When the survivors of BEHRING returned bringing a great number of skins from Behring Island and from several other points, the search was stimulated, and for twenty-five or thirty years as many countries sent out fleets and exhausted the new supply of sea otters. Then their business failing, they began to search for something else. At that time the fur seal was known, but not counted of much worth. They were caught traveling through the ocean at a speed of from ten to fourteen knots an hour, but the fur traders could not discover that they had ever stopped for five minutes. Eighteen years they searched for them, until PRIBYLOV fell in with an old Aleutian medicine man at Unalaska. He recited legends about islands in the Behring Sea.

PRIBYLOV spent three summers searching for them without encouragement (he was first mate of a sloop named *St. George*), but in July, 1786, his vessel ran against the island of Saint George, in the thickest kind of a fog, but he heard the seals roaring and knew he had succeeded. He named the island after SUBOV, his captain, and partowner of the sloop, but soon afterward the Russians named the group of islands after him, OSTROVIE PRIBYLOVA. Next year they went back to the island. In July, 1787, some of PRIBYLOV's sailors, watching for a relief ship, climbed the bluffs and saw the island of Saint Paul, thirty-six miles away.

This animal has filled so large a place in the eye of the world (having given rise to international arbitration) as to justify particular attention. The hair seal, like the fur seal, belongs to the group of Pinnipeds [or feather-footed]. So do the fur seal and the sea lion, but "the hair seal no more resembles either than does the raccoon, the black, or the grizzly bear." The skin of the hair seal is of little value, but its flesh makes excellent food. They are found in immense numbers between Greenland and Labrador, and sixty to eighty steam and sailing vessels are there employed in catching them. More than three hun-

dred thousand a year on the Atlantic side of the continent are caught chiefly for the oil.

The fur seal is so highly organized that, taking both land and water into account, no animal is superior, nor can many surpass it, in instinct or intelligence. The heaviest weigh six hundred, and a fine specimen six or seven years old four hundred, pounds. The neck is thick, head small, but the brain very large in proportion to the size of skull; eyes "bluish hazel," the muzzle and jaws resembling those of a big Newfoundland dog, but with thinner lips. It swims nobly,



but on land has a peculiar motion. It moves the forefeet properly and systematically, but to bring forward its hind legs arches its back like a cat in a rage. It walks slowly, requiring twenty-four hours to go six miles, with frequent rests; but if it is frightened can cover thirty or forty yards as fast as a man can easily run.

The marvelous peculiarity of the animal is that it can be found with fur of such quality nowhere else in this part of the world but in the sea going to or from the Pribylov Islands or on the two known as the Commander Islands. They go there to breed and shed their hair and fur. It was long supposed that they resorted, not only to the same rookeries, but to the same positions they had individually previously occupied. The Russians, to find out if the latter were true, cut off the ears of several hundred and turned them out to sea, and this experiment was tried by our own people in 1870. In each case they did not take the same individual place, unless by accident. Each one stays on his ground selected from the start until the arrival of the females. He tries to hold the spot against all comers, and is constantly engaged in warfare.

In all these battles the new arrival takes the offensive, the first comer acting on the defensive. If the first settler proves the weaker, he withdraws, and is never followed. They roar, growl, and spit, and the bulls can utter four distinct notes. During the breeding season and the training of their children they subsist chiefly on their own fat, constantly fighting and fasting.

The young are sportive, but the old males are very surly toward each other. The females are better natured, but show no tendency to play with or caress their pups. Unlike many animals on sea and land, they are polygamous, one male sometimes ruling over a harem of twenty-five or more wives. They remain from the first of June to some time in August, leaving their pups on the land. By the end of October or by Nov. 10 they have gone out into the Pacific, in whose deep waters they remain during the winter, traveling over an expanse of five thousand miles between Asia and America, to return again to the islands and go through the routine. ELLIOTT claims that when he was at Saint Paul Island in 1872 and season of 1873 3,030,000 seals, old and young, were there. On Saint George were 163,420, making the stupendous total of 3,193,420.

The differences between this country and Great Britain were primarily concerning where and when it is lawful for other than citizens of the United States to kill the seals. Many questions arise. If females are killed before the pups are able to take care of themselves, the pups will die and the breed be extinguished. Pelagic sealing, of which so much was said, signifies killing seals in the open sea. Our counsel raised many points, one of which was that Behring Sea is not an open sea. The arbitrators decided that it is an open sea—that is, the United States has not exclusive jurisdiction—and any ship of any nation may navigate its waters beyond the usual limit. Therefore they denied that we had any right in seals outside of the three-mile limit.

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But they decreed that the seals may not be killed outside the new *sixty*-mile limit from May 1 to July 31—that is, during the breeding period. Nor at any time may they be killed by foreigners within sixty miles of the Pribylov Islands. They also forbid the use of firearms in the capturing of seals in Behring Sea. It is now lawful to use shotguns in their capture in the North Pacific Ocean sixty miles from land only after July 31. Both sides claimed victory. The decisions on the principal theories raised by the United States were against us, though most of the restrictions enacted by the arbitrators are practically in our favor. Some of the propositions set up by our counsel were strangely exaggerated and not approved by the common sense of our own citizens.

Saint Paul is twelve miles long and from six to eight miles wide. The Pribylov Islands are two hundred and twenty miles northwest from Unalaska, without trees. Saint George, thirty miles away, is smaller. In 1869 the government declared the islands a government reserve. In 1870 the seal fisheries were leased to the Alaska Commercial Company of San Francisco. The terms of the lease were—rent, \$55,000 per annum; tax, \$2.62 1-2 for every skin, and 55 cents on each gallon of oil. The lessees were not permitted to kill more than 100,000 seals a year; the lease expired in 1890. To that time they had paid the government \$5,956,565.67, and had divided about \$950,000 a year profits among the twelve stockholders. In 1890 a twenty-year lease was made to the North American Commercial Company. They pay \$100,000 a year rent and a heavy tax of \$9.62 on each of 100,000 skins. But the fleets from Victoria, British Columbia, by pelagic sealing, and by making raids of the most cruel and

ruthless sort on the rookeries, diminish the herds. The seal's fur is said to be in its best state when he arrives at the islands, and after he sheds his coat it gets into condition again before he leaves. "Only male seals from two to four years are killed." The skins are salted, sent to London, sold at auction, and afterward prepared for use, which cannot be done without much hand-work, and seven firms in London employ 7,000 men to finish them. When the skins are returned to this country they pay a duty of twenty per cent. It is believed that during the last season—1892—poachers captured 90,000 skins, and in doing so destroyed without securing them one half million seals. They shoot them in the open sea, and four fifths will in that way sink before they can be reached. The herd has been rapidly diminishing, though during the time of the Alaska Commercial Company 100,000 were slaughtered, and yet no apparent diminution in the herd was perceived.

All accounts agree that from May 1 to Sept. 1 the Pribylov Islands are the noisiest places on earth, not excepting Niagara Falls. The tumult is made by the deep grunts of the walrus, the awful roar of sea lions, and the spitting, snarling, bleating, and hoarse cries of millions of seals. The bass roar, the only note of the sea lion, ceases not day nor night. The islands also are covered by the noisiest of sea birds. "The whining of the pups, the hollow bleating of the females, and the vibrating roar of the old bulls, with the alarmed screaming and shrill war whoops and complaining rasping shrieks of the sea-birds" make an astounding uproar.

The following table shows the fur-bearing animals of Alaska, the number of skins, and the total value, taken by the Alaska Commercial Company:



Description.	Total.	Valuation.
Sea otters.....	1,425	\$254,375.00
Silver foxes.....	372	13,020.00
Blue foxes.....	404	6,060.00
Cross foxes.....	848	3,816.00
Red foxes.....	5,549	9,710.75
White foxes.....	993	993.00
Land otters.....	1,677	7,546.50
Beavers.....	2,673	10,692.00
Martens.....	14,238	21,357.00
Minks.....	12,124	6,062.00
Bears.....	1,145	11,450.00
Musk rats.....	11,196	1,119.60
Lynx.....	567	1,701.00
Wolves.....	30	120.00
Wolverines.....	99	198.00
Ermines.....	1,115	56.75
Elk and moose skins.....	713	713.00

Aggregate value..... \$348,990.60

But this is not all, since another table includes furs shipped by other parties from western Alaska of the value of ninety thousand dollars, and furs and curios from thirteen stations in southeast Alaska to the value of three hundred and fifty-one thousand dollars. As to the fur seals it is impossible to give the exact amount.

Lovers of coincidences may be interested by the following: Having completed this letter on Dec. 27, I took up the *New York Tribune* of the same date, not having seen it previously, and turning over its pages the first thing that met my eye was RUDYARD KIPLING's ballad, "The Rhyme of the Three Sealers," reprinted from the *Pall Mall Gazette*. It is not a remarkably fine ballad, but the last stanza is a correct description of the seal islands, and an accurate reference to their history and the scenes that occur there:

Half steam ahead by guess and lead, for the sun is mostly veiled—  
Through fog to fog, by luck and log, sail ye as Behring sailed;  
And if the light shall lift aright to give your land-fall plain,  
North and by west, from Zapne Crest, ye raise the Crosses twain.  
Fair marks are they to the inner bay, the reckless poacher knows  
What time the scarred sea-catches lead their sleek seraglios;  
Ever they hear the floe pack clear, and the blast of the old bull whale,  
And the deep seal-roar that beats off shore above the loudest gale.  
Ever they wait the winter's hate as the thundering boorga calls,  
Where northward look they to Saint George, and westward to Saint Paul's.  
Ever they greet the hunted fleet—lone keel off head-lands drear—  
When the sealing schooners flit that way at hazard year by year.  
Ever in Yokohama port men tell the tale anew  
Of a hidden sea and a hidden fight  
When the *Baltic* ran from the Northern Light  
And the *Stralsund* fought the two."

J. M. B.

Whate'er thy mood, O Nature! thou canst be  
The utterance of my heart—the larger voice  
Of all that longs, or loves, or hopes in me,  
Or moves my soul to sorrow and rejoicing.

METHODIST MISSIONS IN ALASKA.

BY SHELDON JACKSON, D.D., UNITED STATES  
GENERAL AGENT OF EDUCATION IN ALASKA.

In 1877 the Presbyterian Missionary Society commenced Gospel work in southeast Alaska. The success of its work called the attention of the Christian public to that distant and long-neglected corner of our own land, and there was a general feeling in missionary circles that more should be done.

To wisely utilize this growing zeal and prevent several denominations commencing work in the same section of the Territory, and thereby leaving other sections untaught, a meeting of the secretaries of the several Mission Boards, whose offices are located in New York city, was called by myself late in December, 1879, or early in January, 1880, at the old Mission Rooms of the Methodist Episcopal Church, 805 Broadway, New York.

There were present Dr. John M. Reid, Corresponding Secretary of the Missions of the Methodist Episcopal Church; Dr. Henry Kendall, Corresponding Secretary of Presbyterian Missions; Dr. Henry M. Morehouse, Corresponding Secretary of Baptist Missions; and myself. The Corresponding Secretary of the Missions of the Protestant Episcopal Church sent his regrets at not being able to be present, but agreeing to take part in the work.

It was agreed that the Presbyterians, having already commenced work in southeast Alaska, should be left undisturbed in that section. The interior of the country along the valley of the great Yukon River, having been cultivated by the Church of England, was assigned to the Episcopal Church of the United States. The Baptists chose the southern central section around Kadiak, and the Moravians afterward took the valleys of the Kuskokwim and Nushagak Rivers. With a large map of Alaska before us, Dr. Reid said that he thought the Methodist Episcopal Church would like the Aleutian Islands, with Unalaska, the commercial center of western Alaska, as its headquarters. At the same time he said that he wished to consult his Missionary Board before definitely deciding. Consequently, at a meeting of the board on Jan. 20, 1880, the matter was brought up, and the board agreed that the work should commence at Unalaska, and the following day Dr. Reid sent me the following official notification:

MISSION ROOMS OF THE METHODIST EPISCOPAL CHURCH, 805 BROADWAY,  
NEW YORK, Jan. 21, 1880.

The Rev. Dr. Jackson, care National Bureau of Education, Washington, D. C.—My Dear Brother: At the meeting of our board yesterday the subject of the Missions at Alaska was taken up, and after a full discussion as to the various points, a preference was shown for, and that our work be commenced at, Unalaska.

I have the pleasure to inclose a letter of introduction to the Rev. J. Lanahan, D.D., who with General C. B. Fisk as chairman, and myself, were appointed a committee to take action in the matter. Truly yours,  
J. M. REID, Corresponding Secretary.

N.B.—If you decide on a general petition, send it to me and I will get signers.

Soon after General Fisk and Drs. Reid and Lanahan jointly signed a memorial to Congress asking for an appropriation for the education of children in Alaska. Dr. Reid also wrote personal letters to his friends in Congress. Dr. Lanahan and myself visited committees of Congress on the same subject.

After a long, hard pull, Congress took action in 1884 and in 1885 the honorable Secretary of the Interior directed that a commencement be made in the establishment of schools.



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In 1886 a schooner was chartered, and Mr. and Mrs. John H. Carr, members of Puget Sound Conference, were sent to Unga, where the "Martha Ellen Stevens Cottage" has been erected as a residence for the teacher by the Woman's Home Missionary Society of the Methodist Episcopal Church.

Through a combination of circumstances work was not commenced at Unalaska until the summer of 1889, when Mr. and Mrs. John A. Tuck, Methodists from Connecticut, were sent out to establish a school and home.

In 1890 a Home was commenced by the bringing to Mr. and Mrs. Tuck of two orphan (waifs) girls from the island of Attoo, a thousand miles west of Unalaska. The teachers were in a small story and a half cottage (half of which was used as a school room), and unprepared to receive any children into their family. The waifs had to be received. Other girls, finding that two had

actually been received, came and refused to be driven away; and some weeks later six additional orphan girls were sent down from the Seal Islands by the United States Treasury Agent. And the school has grown and grown until twenty-six girls have been received. For two or three years it was a contract school, but in 1892, in obedience to the action of the parent society, the Woman's Home Missionary Society of the Methodist Episcopal Church felt compelled, very reluctantly, to withdraw from the work so important and so successfully commenced. To disband the Home, however, and turn out into the street the many homeless orphans that had for a little time experienced the joy of a Christian home, was to send them forth to speedy ruin, and was not to be thought of for a moment.

Mr. and Mrs. Tuck are bravely, heroically holding on at their end of the line, and I have agreed to do what I can to raise the necessary funds at this end of the line to tide them over, with the conviction that when the authorities of the Methodist Episcopal Church understand the real condition they will authorize the women to resume their work in the Home. Such action will be hailed with prayerful enthusiasm by large numbers of Methodist women, whose hearts have been touched and sympathies enlisted at the sad condition of the natives of western Alaska.

At the recent great annual conference at Lake Mohonk of the friends of Indian civilization and evangelization, President Gates voiced the wishes of the friends of the Indians when he referred to the prominent Methodist who had presided so many years over their Indian conventions, and who was chairman of the first committee for Methodist work in Alaska, declaring that it was both appropriate and fitting that the Unalaska Home should hereafter be known as the "Clinton B. Fisk Home."

This school has been so successful that everywhere in western Alaska it is held up as a model for other schools to pattern after.

In Senate executive document No. 107, Fifty-second Congress, second session, containing the reports of the United States Treasury agents to the Seal Islands, occur the following allusions:

The Hon. William H. Williams, Treasury Agent to the Seal Islands, reporting to the honorable the Secretary of the Treasury on the condition of the natives on those islands, under date of Dec. 3, 1891, writes:

Especial attention is invited to the schools on the Seal Islands. They have been in operation over twenty years, and yet they have not succeeded in teaching a pupil to read or write a sentence in the English language. \* \* \*

Radical changes are absolutely necessary in these respects, if it is the desire of our government to civilize, educate, and improve this people. They should not only be taught the rudiments of the English language, but also habits of industry, economy, cleanliness, and morality. That these people are quick to learn and susceptible to rapid improvement is demonstrated in the charity school at Unalaska, conducted by Mr. and Mrs. Tuck. Six of the most promising orphans on the islands were sent there in September, 1890, and I found on visiting the school this year that they could talk the English language quite fluently and read and write quite intelligently.

Again under date of Dec. 31, 1892, Mr. Williams reports to the Treasury Department:

In my report of last year I called attention to the fact that after more than twenty years of government control there were not a half dozen natives who had learned to speak or read the English language by attendance at the public school, and so long as the present system is followed failure can be predicted with absolute certainty. The lessees complied with their contract and furnished teachers for the length of time required, but so far as producing favorable results is concerned it was a waste of time and money, and so it will be so long as the present condition exists. When the time arrives that these children can be placed under faithful Christian teachers who will teach them habits of industry and morality, and under these conditions the blessings of home and home life, then may we look for gratifying results, but not before. A practical demonstration of this is to be seen at the native school at Unalaska presided over by Mr. and Mrs. Tuck.

Mr. Joseph Stanley Brown, Acting Treasury Agent in charge of the Seal Islands, in an official report to the Secretary of the Treasury, writes Dec. 1, 1892:

For over twenty years the government has maintained an English school upon the islands, and yet not ten natives on both of them can make themselves even fairly well understood in English, nor has any appreciable advance been made in the direction of American citizenship. \* \* \*

*An illustration of what can be done.*—That it is impossible to establish schools that will be entirely successful not only in teaching these people to speak, to read, and to write the English language, but to train them in more upright and useful methods of domestic life, is shown by the history of the Lee School at Unalaska, presided over by Mr. and Mrs. Tuck. At this school have been gathered children from all parts of the Aleutian chain, and some from the islands of St. Paul and St. George, whose intellectual advancement seemed to be hopeless. Before two years had passed these children were able to make themselves well understood in English, while their improvement in manner and character was simply astonishing. This I know from personal observation. The success of the Lee School is due to the personal equation of the individuals presiding over it, and to the fact that the children are removed from their native home influences.

While it is recognized that the education of the natives should not be of a character likely to result



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merely in discontent with their lot, still much can be done in the way of practical manual training, in teaching cooking, the proper care of their houses,

and the preservation of their health without fear of its being overtaken by the first-named danger.

Everyone familiar with the Pribylov Islands knows that the career of the English school there has been a total failure.

The settlement of this vexed school question should be vigorously taken up by the government. It is believed by me that the characteristics of these islanders, due in considerable measure to their insular life, will be advantageously modified if some arrangement can be made by which they can secure the benefits of such a school as that of Unalaska. If the girls of the islands can be placed there between the ages of nine or ten and fifteen or sixteen, and the boys from ten to thirteen, we would very soon have growing up a body of English-speaking young natives who, with awakened minds, increased skill, and a more wholesome idea of life and its responsibilities, would make a far better and more useful class than now exist upon the islands.

Mr. Joseph Murray, First Assistant Treasury Agent on the Seal Islands, in his official report to the government, writes Nov. 1, 1891:

Especial attention is called to the subject of schools on the Seal Islands, for if we are to succeed in teaching the English language to the rising generation there must be a radical reform, amounting indeed to a complete change, in the present system and method of teaching.

That the lessees comply with the requirements of the lease in regard to schools and teachers is true enough, but the defect is in the system itself, which, owing to many causes, is not the one adapted to the conditions existing here. One of the most serious obstacles in the way of the American school has been, and is now, the demand made by the Church that all her children must learn Russian so as to understand the church services. Consequently a great deal of time is wasted in teaching, or attempting to teach, the children in two languages; and the result is what might be expected; they repeat their lessons from day to day in a slipshod, meaningless, mechanical sort of way, without ever comprehending a word of English, either spoken or written.

It is not that the average native child is unusually dull or stupid, for he is not, but it is because the child never hears English spoken except what he hears in the school.

What is really needed here is a regular industrial school, in which the pupils may live, and where they will be under the care of a husband and wife who are trained and fitted for the work, and who will care for them as though they were their own children. We must have such a school if we are to succeed, for the natives are not only ignorant of books and book learning, but of all the household and domestic economies which go to make up the truly civilized community and Christian home.

I do not advocate missionary work in the sectarian sense, but I do want to see an industrial school here, where the children may have a truly Christian woman to guide and direct them as they grow up to maturity, one who will direct them as their unfortunate parents have never been directed.

I advocate the employment of teachers of long and varied experience, men and women of character, whose blameless lives shall be a guaranty of the success of the school, and who are withal devoted to the work for the sake of the good to be accomplished, and who are not above stooping down to lift up the poor and lowly ones in whose welfare so very few take an interest.

There are at present on St. Paul Island twenty-five boys and thirty-seven girls, who are over five and under eighteen years of age, who ought to be under the immediate care and control of such teachers as I have suggested. With such care and safeguards thrown around them they would grow up to be useful men and women, morally pure, physically healthy, and mentally improved—a credit to us all.

During the month of September, 1890, I sent six orphan girls to the school at Unalaska, and in June, 1891, I visited them there, and found them so much changed for the better, in every respect, that I am sorry there is no room in the school to accommodate a few more of the orphans on St. Paul, who have no one to care for them as children should be cared for. \* \* \*

Ignoring, for the time being, the moral obligations we are under to do all in our power to save them from extinction, and coming down to the question of expense, we find that the actual cost of making the changes suggested would be so small in proportion to the good accomplished in saving and civilizing a people so worthy, that it would be a shame to allow such a consideration to retard the good work for a moment.

Again, under date of Dec. 1, 1892, Mr. Murray reports to the Treasury Department:

There is one sure remedy for the present intellectual condition of the natives, and that is the immediate establishment on both islands of industrial boarding schools under the entire control of the government.

In my report of 1891 I advocated this thing, and all my subsequent experience has strengthened my belief in the necessity for such a school, and in its absolute success if once attempted. There is a skeleton of such a school at Unalaska that has been made successful by the energy and indomitable perseverance of the teachers in charge, and in September, 1890, I sent six girls there from St. Paul Island, four of whom could not speak English, and after a stay of two years they had improved so much in every way, morally, physically, and intellectually, that they have been the wonder of all who have visited the school and who remember their condition before entering it. Their rapid improvement shows what may be accomplished for this people by putting their children in charge of truly Christian teachers, who will guard them from evil while awakening and enlightening the mind.

Four other orphan girls were sent to the Unalaska school this year, but since then I have learned that the Church society which supported the school has withdrawn all further supplies from it, which means the closing of the school at an early date, and the return of the St. Paul girls to the island, and to misery and vice.

Captain M. A. HEALY (a Roman Catholic) sends me the following testimony:

REVENUE MARINE STEAMER "BEAR,"  
PORT OF UNALASKA, ALASKA, Nov. 9, 1892. }

The Rev. Sheldon Jackson, Bureau of Education,  
Washington, D. C.—My Dear Doctor: I have brought six girls from the Seal Islands to the Jesse Lee school.

Two years ago I brought down a like number. I am constrained by this part I have had in providing scholars for the school to give you my views of its character and accomplishments, with the hope that they may excite interest in its behalf among its founders and supporters.

In all my experience in the country I have seen nothing that has rendered so much good to the people. From its situation it has tributary to it this whole western end of the territory, where there are numbers of children and poor waifs, many the offspring of white fathers, growing up without the care of homes or the education and training of Christian parents.

Professor and Mrs. Tuck have labored zealously



and well to teach the scholars the necessities and requirements of decent living, and train them to become good housekeepers and proper wives and mothers. But they are cramped by the means and accommodations at hand. The school is already crowded to its utmost capacity, and cannot take many whom it would be a mercy to give its protection, and who could be received with a suitable building and support.

I am sure the ladies of the Methodist society, could they understand the condition and field of the school, and how well it is conducted, would become interested in its behalf and provide it with better facilities with which to continue and enlarge its work for the elevation of these poor neglected members of their sex.

I cannot be accused of bias, for I am of an entirely different religious belief. Professor and Mrs. Tuck know nothing of my writing. I am prompted by my interest in the country and the improvement of its people, and cannot remain blind to good to humanity, by whomever performed.

M. A. HEALY, Captain U. S. R. M.

## Woman's Home Missions

DELAWARE, OHIO.

JUNE. 1896.

### Women of Alaska.

[Written by Miss Salamatoff, a native Alaskan, an excellent young woman well known to Mrs. Gray, of San Francisco.]

Having been requested to give an account of the lives and customs of women in Alaska, it gives me great pleasure to comply with the request.

In civilization woman is given the preference, the first place is secured for her; she is made much of and every one tries to be agreeable and pleasant when in her company. Not so with the native Alaskans. A native man says that "he is worth three women." When a female babe is born there is not so much joy in the household as when there is a boy. Then the father feels very proud. A woman does the hardest work. It is she who goes over the hills and valleys several miles away to bring home wood, carrying the load on her back, and many a time very poorly clad with no shoes or stockings on her feet. She it is who goes fishing, wading clear up to her waist in water, dragging after her fifty or more fish strung on a rope. Then she prepares the fish by drying, salting and stores it away for the winter. The man occasionally lends a hand, but a majority allow their wives to do it all.

The homes of the Aleutes in former times were in dug-outs or underground houses, with only one window as large as a small pane of glass and with a door so small that, to get through, one had to bend almost to the ground. Now they all live in wooden houses. Some who are better off have comfortable clothing and furniture. But in most of the homes there are very few comforts. The beds consist of hard boards with old clothes to cover them.

The mothers have not a particle of control over their children. They are allowed to do as they please. When they misbehave they are very often threatened with punishment or else beaten unmercifully, especially when the parents are intoxicated.

As soon as a girl becomes sixteen she is either married to the first man who comes along, or is allowed to wander as she pleases, sometimes getting into serious trouble for which she has to suffer. It is heart-rending to see how the ignorant native women sell themselves for drink or finery. There are many children there who do not know who is their father, or if they do, seem to be proud of their illegitimacy.

The great weakness among women, as well as men, is drink. Every one drinks; even the very small children are given to drink. They also smoke and use snuff. I have seen many a sad picture of a woman, under the influence of liquor, reeling along the street, sometimes with a baby in her arms, the weather being cold and stormy. Many a woman has caused the deformity of her unborn child by her drunkenness.

There is also another danger to which she falls a victim. In the summer time several steamers come in, having on them heartless men who when off duty haunt the native houses or lurk among the hills, watching for their victims who sometimes fall a willing prey into their hands.

Here is a story of a little girl in Mr. Tuck's school. They rescued her from a home where vice is known in every form. Her mother drinks, smokes and has a house full of sailors almost every night. The child, only six years old, would crawl under the bed, cold and hungry, no one paying any attention to her. When first she came to live at the home, every night she would scream. Mr. Tuck would carry her in his arms trying hard to pacify her and convince her that the sailors were not going to take her away. She is a much happier girl now and does not want to return to her mother.

About four years ago two girls were taken to the home on trial for one year. The mother needed much persuasion to give them up. At the close of the year she wanted them back, using every device to entice them away, saying she wanted them to keep house for her. When she could not get them she was very angry and threatened to kill herself, etc. The same woman has another daughter at home, who has gone into sin and has had two children as a result. The Jesse Lee Home at Unalaska was established, in part, to rescue these girls from such a fate as awaits them at their homes. Mr. and Mrs. Tuck endeavored to teach their girls to behave themselves better, to be truer to themselves and to lead purer and nobler lives.

Is there any mother who would not be willing to lay down her life to keep her dear daughter from such a calamity? You, mothers, who protect your children, who guard them as the apple of your eye, and try to keep them intact from all evil, think earnestly of what I tell you. Give a little help to the poor unfortunate girls who are worse than orphans.

To give you some idea of the work there, I will endeavor to go through one day's routine; say, for instance, Monday. There is no school on that day, it being a wash day. At five a. m. a bell is rung. One of the girls arises and goes into the kitchen and builds the fire. A second bell rings and six girls, with a teacher in charge, arise and begin to prepare breakfast. The teacher gives out the food and the girls do the cooking, setting tables, etc. At the ringing of the third bell the rest of the teachers and pupils get ready and come down to breakfast. After that the children all march into the school room, where they have their devotional exercises. Then they return to the kitchen and dining room, and after putting the dishes away they sort out the clothes, get the tubs ready for the washing, etc. Even the smallest tots help a little. At noon they take a rest and then go at it again until all is finished. All the cooking is done by the girls, only superintended by the teachers, who take turns every two weeks. At half-past four p. m. they have supper and when the chores are done they march into the school room and have evening devotions; then a half hour's study for the next day, and after an hour's play they retire for the night. After comparing their native home life with that of the school home does it not cause our hearts to bleed and make us feel anxious to help them save themselves? It is in our power to do so. Our Master has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

First then, for the Master; next, for the benefit and comfort we are thus giving to our far-away American citizens, and lastly, for the joy that will come to ourselves let us give material aid to the Jesse Lee Home in Unalaska.

## Woman's Home Missions

DELAWARE, OHIO.

NOVEMBER. 1896.

### Note from the Alaskan Secretary.

Miss Sarah J. Rinch, of the Union Missionary Training Institute, Brooklyn, N. Y., has landed safely in Unalaska, and is to be Miss Sowle's assistant. The home was never so well equipped with workers as at this time, and the work is spoken of with enthusiasm by government officials.



## A Few Sketches of Jesse Lee Home.

The girls in the Jesse Lee Home have come from various "islands of the sea," or have been taken from immoral parents in Unalaska. Nearly one-half of them are the children of white fathers and immoral native mothers, and it is a common thing for them to ask us why they do not have the same father as a purely native sister or brother has. We often find it difficult to evade the embarrassing questions and to prevent the young mind from realizing its unfortunate condition. These children differ very much in appearance from the pure native, and are much more intelligent. The purely native children make up the majority of our home, and have proved beyond dispute that the natives can be Christianized and educated. Alaska has been truly called the land of rain, but it is also the land of "rainbows," and God's promises reach out even to Unalaska.

Of the six children who have been converted since our arrival, three were half white and three were purely native—very suggestive of Paul's word that "God is no respecter of persons." One of the young converts is a cripple afflicted with consumption of the bone, and a great sufferer. It is a great pleasure to see how happy she is now, in spite of her sufferings. She came from St. Paul Island.

Another St. Paul Island girl is among our converts. She enjoys her Christian experience and has expressed a desire to be a missionary, but said that she did not know enough herself to teach any one else, and asked me to help her.

Another of our converts also came from St. Paul. She was converted about a month ago and is proving most satisfactory in her following after Christ. She is a child of a white man, and had strong tendencies toward immorality. Her conversion seems to have changed her entirely, and she is a joy to her teachers.

Two of the other converts came from St. George Island, and are progressing nicely. Thus five of the girls sent from the Seal Islands have been converted.

One of the girls sent from St. Paul is still repulsive in appearance, but is a great improvement on the girl who came two years ago. She ran almost wild on the island and everybody called her "Black Jack." When the government agents gave her to Mr. Tuck one of them remarked that nothing could be taught her, but that he could make of her a "hewer of wood" and a "drawer of water." She was fourteen years of age when she came and could not write her name. She now speaks English as well as any of the others, has learned to read and to write, spelling from dictation in a very creditable hand. She is learning to cook, and to do other things about the house. She needs constant attention, but we have found that underneath the unattractive exterior there is a nature which can be touched by kindness and encouragement and inspired to do things which no one has ever supposed she had the ability to perform. She is as awkward as a girl can be, and often tries our patience by upsetting pails or tubs of water, causing a deluge in the kitchen. But in spite of all she has shown much devotion to those who are kind to her, and willingness to learn, which is very encouraging. "Black Jack" will be a credit to herself and to her benefactors, and will finally, through God's free grace, become a white angel to His honor and glory. What cause for rejoicing that the most priceless gift in all this world is free even to a poor degraded Aleut outcast.

Three of the present inmates were taken into the home this winter. One of them came on the "Dora" with the Greek priest from Ounga at the same time that we were on our way to Unalaska. She is an orphan, her uncle had given her to the priest, but when she arrived here an uncle who lived in Unalaska, and who is her legal guardian, came and begged us to take her in here and offered to pay her board. We became rather attached to the little thing while on board the "Dora," and felt not a little flattered that a communicant of the Greek church should so much prefer to have his niece here instead of with the priest's family. So we took her in.

The second addition to our family was for one or two months of last fall a day scholar. She was very poorly clad. Miss Sowle gave her a complete outfit of warm clothing. Her home is noted as one of the worst "quass drinking places" in town. We encouraged the attendance of this girl at school and allowed her to stay until after dinner.

*From the diary of the Rev. Mr. Lee*  
*Unalaska, Alaska*  
*March 1891*



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She soon began to come before breakfast in the morning and stayed all day. She never spoke a word, and it was commonly supposed she was dumb. Then I saw nothing of her for about a week—she was in my class—so I went to her home to see why she did not attend school. The collector spoke to us about her and said that if we could take her in “it would be one of the biggest pieces of missionary work that had ever been done.” Before starting out I spoke to Miss Sowle about admitting her, and received permission to take her to live in the home. When she saw me coming she ran and hid herself, evidently supposing that I had come to punish her for not attending school. Her mother dragged her to me screaming. I put my hand on her shoulder, spoke kindly to her and she stopped crying immediately. I then learned that she had been to the school but found the door locked, and went home again because we would not let her in. I then asked the child if she would like to come and stay in the home and sleep there as the other girls did. She gave a sort of grunt in the affirmative. I then spoke to her father about it. He was delighted, said she was out around the village at all hours of the night, would not talk, ran around with the sailors, and he could do nothing with

her. Her few belongings were tied up in a red handkerchief. I brought her back with me. For a few days she had little spells of homesickness. I took her home for a few minutes occasionally. She was always very willing to return with me.

A little account of one of my visits will give you some idea of life as it is in Unalaska. While waiting for the child to drink a cup of tea, I heard such a cry of misery and suffering from the next room that I started and asked who it was. I learned that it was the old “babska,” or grandmother, and that she was sick. I asked if I might see her, so was shown into the room, the only other room which the house contained. Of such a sight I never dreamed. On the floor in one corner of the room was a very old and very wrinkled woman, blind and with a face so drawn with pain that it was heart rending to look at her. She sat on a pile of rags with her shoulders resting against the hard walls of the corner of the room, and her knees drawn up. Covering her all over except her head was a quilt more ragged and dirty than anything you can imagine. The poor old woman had grown childish, knew nothing, and writhed in pain from the sores caused by being so long in that position. I asked why they did not put her in bed, but was told that she would fall out. There was only one bed in the house. I did not know what to do for her, or whether we could do anything, and yet she was left there to die. I told Miss Sowle about it. Before we had time to take any action in the matter, she died, greatly to our relief.

It is wonderful to see the change which even a few months residence in the home has produced in this child. When she first came she frequently had fits, but a warm bed and proper food have done much to cure her. Her personal appearance is much improved and she has learned to say quite a few words in English. A daily routine may be of interest: The children rise at six a. m.; breakfast at six-thirty, preceded by grace said by the matron.

(This was written several hours ago; since then Miss Sowle and I have been attending one of our sick girls; and about half an hour ago, watched her pass away—no more pain and suffering for her, but happiness and peace with the Shepherd who gathers the lambs in His arms. We fully believe that she was prepared to go. Miss Sowle is preparing the poor little body for its last resting place, and I have come up to my room to finish this writing to you. Both Miss Sowle and I are very busy, and I have several letters which *must* be written; yet we feel that anything which will further the work of the home ought to be sent while the interest is directed toward the work in Alaska.)

Breakfast is followed by family prayers, held in the dining-room. These exercises consist of scripture reading with comment, and prayer—by those in charge of the Home—the whole family uniting in the Lord's Prayer at the close.

The children then form in line and pass upstairs to make the beds. Then they pass down stairs again and each child does some part of the work of cleaning the house before school—special work being assigned to each child and changed every two months. Some make fires, some get breakfast, some wash dishes, others scrub floors, and others sweep—all of the work being done under the supervision of the matron or her assistant.

At 8:30 a. m. the bell rings to dress for school, which

commences at nine o'clock and lasts until twelve. At fifteen minutes before twelve, four girls are excused from school to get lunch ready. At twelve o'clock the children have lunch, after singing:

“God is great and God is good  
And we thank Him for this food;  
By His hand must all be fed—  
Give us Lord, our daily bread.”

At 12:30, the children whose work it is, wash the dishes and sweep the floors—the others go out to play in front of the house; the workers join them fifteen or twenty minutes later. The school bell at one o'clock is the signal for study again until three P. M. After a half hour's play, the bell is rung and all except the dinner girls pass to the school room for sewing, which lasts until the dinner bell rings at 5:30. The grace before dinner is repeated in concert: “The eyes of all wait upon thee, O Lord, and Thou givest them their meat in due season; Thou openest Thine hand and satisfiest

the desire of every living thing.” The grace after dinner is also repeated in concert: “We thank Thee O Christ, our God, that thou dost feed us with thy earthly good things; let it not be with these only we beseech thee, but bring us also to thy heavenly kingdom.” The children then form into line and march to music, into the school-room for prayer. At night, these exercises consist from twenty to thirty minutes of singing from the Gospel Hymns, followed by recitation from memory or passages of Scripture which the children have committed. Some of these are Cor. 13th chapter, parts of the 5th and 6th chapters of Matthew, 1st chapter of John, Psalms 8th, 19th, 23d, 90th, and 100th. The Lord's Prayer is then chanted by all, after which the children again march out to music—the little ones to bed, and the older ones to their work of cleaning up the house, washing the dishes, etc. The older ones sit up until 8:30 or nine o'clock, to crochet or do fancy work. On Tuesday, Wednesday, Thursday and Friday evenings, the girls take turns at ironing—four at a time, a different four every night.

(Miss Sowle and I have left the girls to have prayers by themselves, putting Anastasia, one of our converts in charge. They are just singing, “We shall sleep but not forever”—very appropriate, I think. How I wish you could hear them; it is very touching to listen as they are conducting these exercises entirely without our presence.) The washing is done on Monday morning, school being held on Saturday morning instead of Monday morning.

On Saturday afternoon, if the girls have worked hard at their sewing during the week, and the mending is all done, the time after luncheon and until three o'clock is devoted to a ramble on the mountains, (when the weather permits), or is given up to indoor amusement and a candy pull. At three o'clock the children begin their bathing, five tubs being in operation at one time.

On Sundays we have Sunday-school in the afternoon, and in the evening a service consisting of Scripture reading and exposition by the matron, prayer, and plenty of singing from the Gospel Hymns. The natives are naturally a music-loving people, and will attend our services, even when unable to understand a word that is said, because they enjoy the singing.

In reading a part of the “Cruise of the Rush” I came across a paragraph which I think you can quote with effect:

“The moral condition of the Aleutes is very low. The Greek Church does not sanction immorality exactly, but it does not interfere to any great extent, for it is a fact that it exists; and the church exists, and notwithstanding the many religious observances kept up, immorality does not decrease.”

M. ELIZABETH MELLOR.

Unalaska, Alaska.

DR. SHELDON JACKSON'S importation of reindeer is by no means a failure, says the *Christian Advocate*, if we may except the dying of a large number through “red tape” delays before reaching Alaska. Alaska furnishes greater quantities of food for them than any other country and the proper conditions in all points for their support and usefulness, and they are to be of great and special service in the future of that country.



# WOMAN'S HOME MISSIONS.

DELAWARE, OHIO

DECEMBER, 1897

## Home From Alaska.

Mrs. S. L. Beiler arrived in Washington Saturday, October 30th, after an absence of six months in Alaska. At the Metropolitan Church, beautifully decorated with palms and flowers, Rev. Dr. Hugh Johnson, pastor, a large and representative reception was given to Mrs. Beiler by the Woman's Home Missionary Society. Addresses were made by Mrs. Clinton B. Fisk, Mrs. Richard S. Rust, Bishop Hurst and Rev. S. S. Bryant. Mrs. D. B. Street spoke in behalf of Washington District, and Mrs. L. H. Tilton for the W. F. M. S.

Mrs. C. L. Roach, of Washington, on behalf of the Baltimore Conference, welcomed Mrs. Beiler, and spoke of the fact that this was the banner conference of the Society; that it had suggested to the General Board of Missions to send Mrs. Beiler to Alaska; that it had also contributed more largely than any other conference to the support of the work there, and that it had pledged its support to carry out all of Mrs. Beiler's wishes in reference to the extension of the work in that distant land.

Mrs. Beiler, in responding to the addresses made, referred to her long journey to Alaska and especially to Unalaska, where, she said, the Methodists have one of the finest mission buildings in that immense territory, a large school; most devoted missionaries and successful teachers. She urged the great need of a hospital at Unalaska. She also referred to the poverty and moral degradation of many of the inhabitants of the land.

Miss Willard certainly voices the sentiment of all our home missionary societies, and especially our own, for which Dr. Jackson has done distinguished service in the following words:

"I never wrote before to a 'Moderator' to rejoice that he had attained that high position in the great church of the Presbyter, but you are one of my heroes. You have stood for all our gospel means, not in a luxurious parish or splendid college, but out yonder on the edge of things where God's most friendless children turn toward you the eyes of pathos and hope. Most of all have those downtrodden women of Alaska been blessed by work that you have done or have inspired, and not a woman lives who has a brain to think who can fail to look upon you as one of the blessed reappearances of the primitive man of Christ in an age that needs such men more than it needs gold or tariff. God bless you and nerve your brave arm for even stronger strokes of grace against the accursed liquor traffic and every other form of cruelty."

The selection of this broad-minded and enterprising home missionary for moderator of the late General Assembly (1897) is only another indication of the predominance of the missionary influence in this closing century.

*Western  
Christian Advocate.*

### Our Alaska Mission

BISHOP C. C. McCABE

Rev. C. J. Larsen, of Juneau, Alaska, under date of December 12th, writes:

*Jan. 4, '99*

"I brought my family with me to Juneau, and was fortunate in getting a fairly comfortable house of four small rooms. We have rented a hall here for our services. It is the largest in the city, and last Sunday it was crowded. We have services Sunday morning and evening; prayer-meeting, Wednesday evening; and Scandinavian meeting Thursday evening. Friday evening we have meeting on Douglas Island. We need a church here as soon as possible. Property is very high. It will be difficult to secure a lot; yet I feel the Lord will open the way for us.

"I was very much discouraged when I read in the New York Advocate that all our Church could do for Alaska was to appropriate \$2,000, where there are thousands of its members that should be cared for, and thousands of the unsaved that need to be brought to Christ. Dear Bishop, we must have two men for the interior next spring, and I trust the Lord will open the way for you to raise the money, as I believe he will."

The failure to re-enforce the Alaska Mission upon the part of the Missionary Committee makes it necessary for me to appeal to the Church for the money. I ask for \$6,000. Can I not have it right away? Rev. J. J. Walton is going out 1st of March as superintendent. He was commended to me by Bishop Cranston as a suitable man for the position. We need to build three log churches at once. We have fully 20,000 young men in Alaska and the Klondike region. Shall we neglect them, or shall we send the missionary of the Cross among them to preach to them, to pray with them, to comfort them in their sorrow and disappointment? They will not all succeed in finding gold. They may all succeed in finding Christ.

I know of no field more important than Alaska. The sons and brothers of our Church are there by thousands. Please help me carry the burden of expense till the Missionary Society becomes able and willing to take it up.

One of the members of the Committee said "there was nothing there but icebergs and Polar bears." How mistaken he was! There are fully 20,000 young men there, whose souls are quite as valuable, I am sure, as the souls of pagans across the sea. I have not a word to say against appropriations for foreign missions; but let us not neglect our own. Address me, C. C. McCabe, 1931 Orrington Avenue, Evanston, Ill. Letters will be promptly forwarded to me, wherever I am.

## Woman's Home Missions

DELAWARE, OHIO.

APRIL 1897.

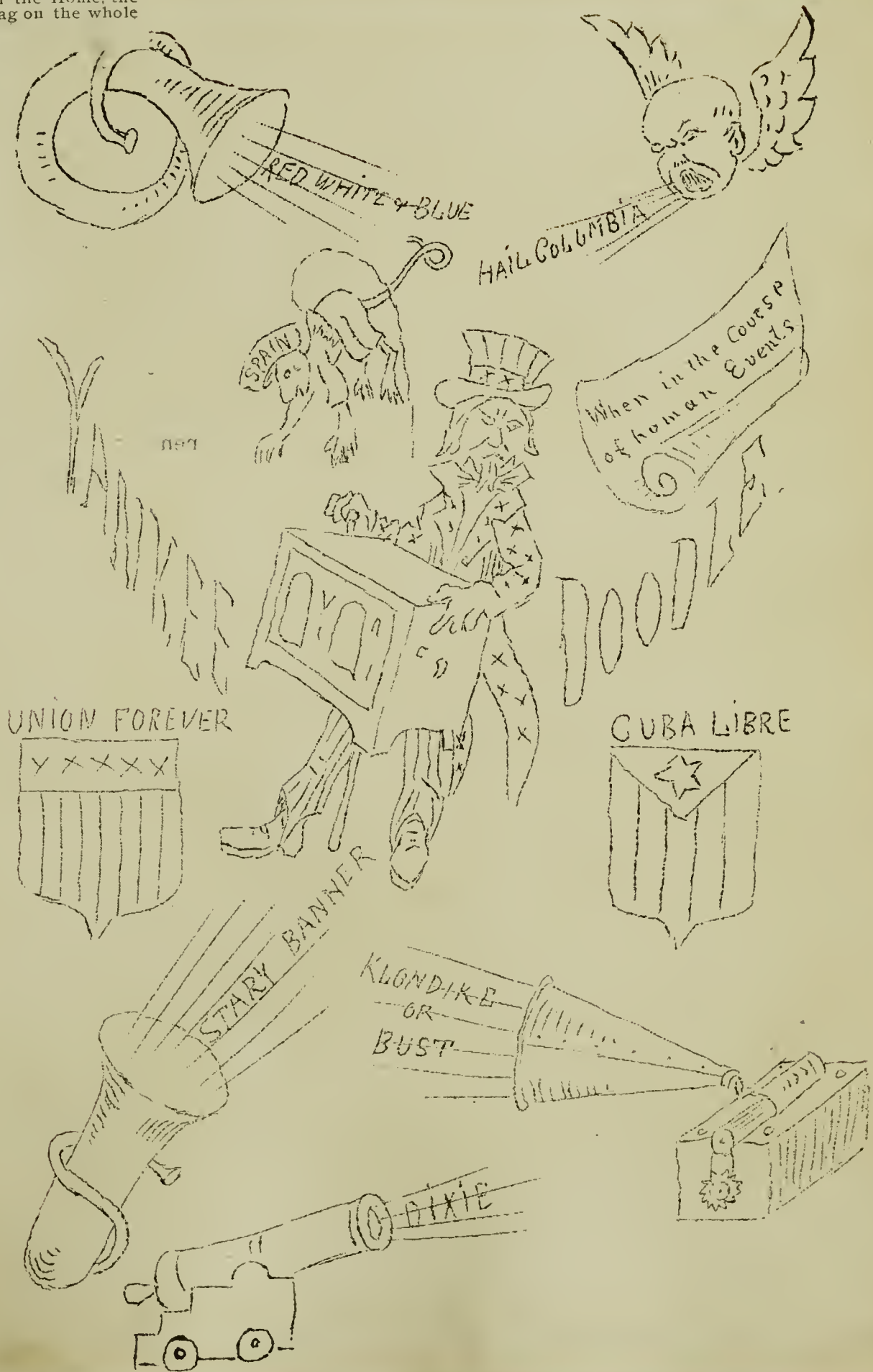
### Mid-Winter Meeting of the Board of Trustees of the Woman's Home Missionary Society.

This important report, like much other matter, was crowded out of the March number by the still more important interests of the treasury. Though published in our church papers, it is desirable that our own organ should contain an unbroken history of the proceedings of the General Executive Board. It therefore cannot be omitted:

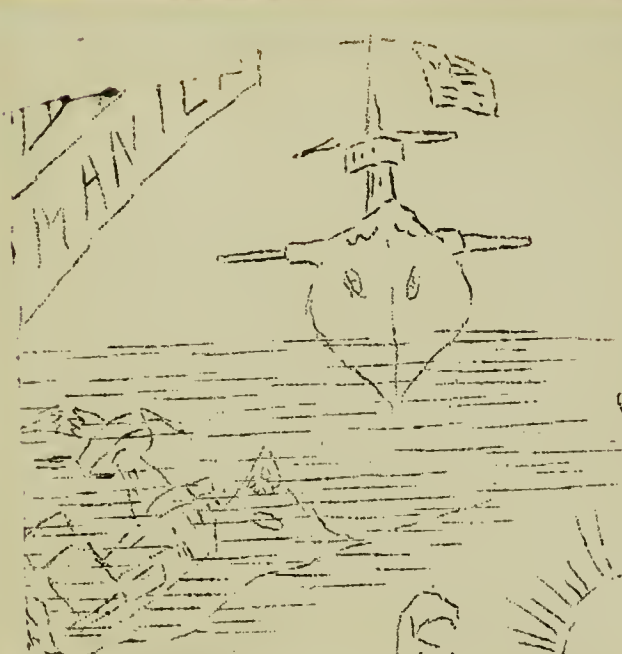


In Cincinnati, February 3d, 4th and 5th, was held the mid-winter meeting of the Board of Trustees of the Woman's Home Missionary Society of the M. E. Church. The attendance was unusually large and the devotional hours were restful sessions of spiritual blessing. The absence because of illness of Mrs. F. A. Aiken, Recording Secretary, was greatly regretted.

"No news from Alaska, our faraway field of recent date," writes Mrs. Beiler, the Secretary. In November all were in comfortable health and the work moving on smoothly. Dr. Jackson says our workers are not equalled in Alaska in their respective departments. The imperative need is a new building. Miss Sowle writes: "We are doing spiritual work under great disadvantage. We need a church and a minister; then when one is converted they could at once break away from the Greek church. I expect there would be persecution, but what of it? It must come if real evangelistic work is done here." The cry of the missionaries' heart is that our work may be so enlarged as to enable us to take in the boys. A sea captain who said he was a poor Christian himself, wished to put his motherless boy in our Home. He said: "Had I been able to enter him here I would have been proud, if in years from now, when among Christian people, and asked where he got his Christian teaching, he could say, 'in Jesse Lee Home, Unalaska.' Oh, those who support missions must learn that a boy's soul is as precious as a girl's." Mrs. Beiler will take with her to Alaska, in the spring, a flag staff for the stars and stripes, that will float over the Home, the gift of Mrs. Fisk. It will be the only American flag on the whole Aleutian chain.



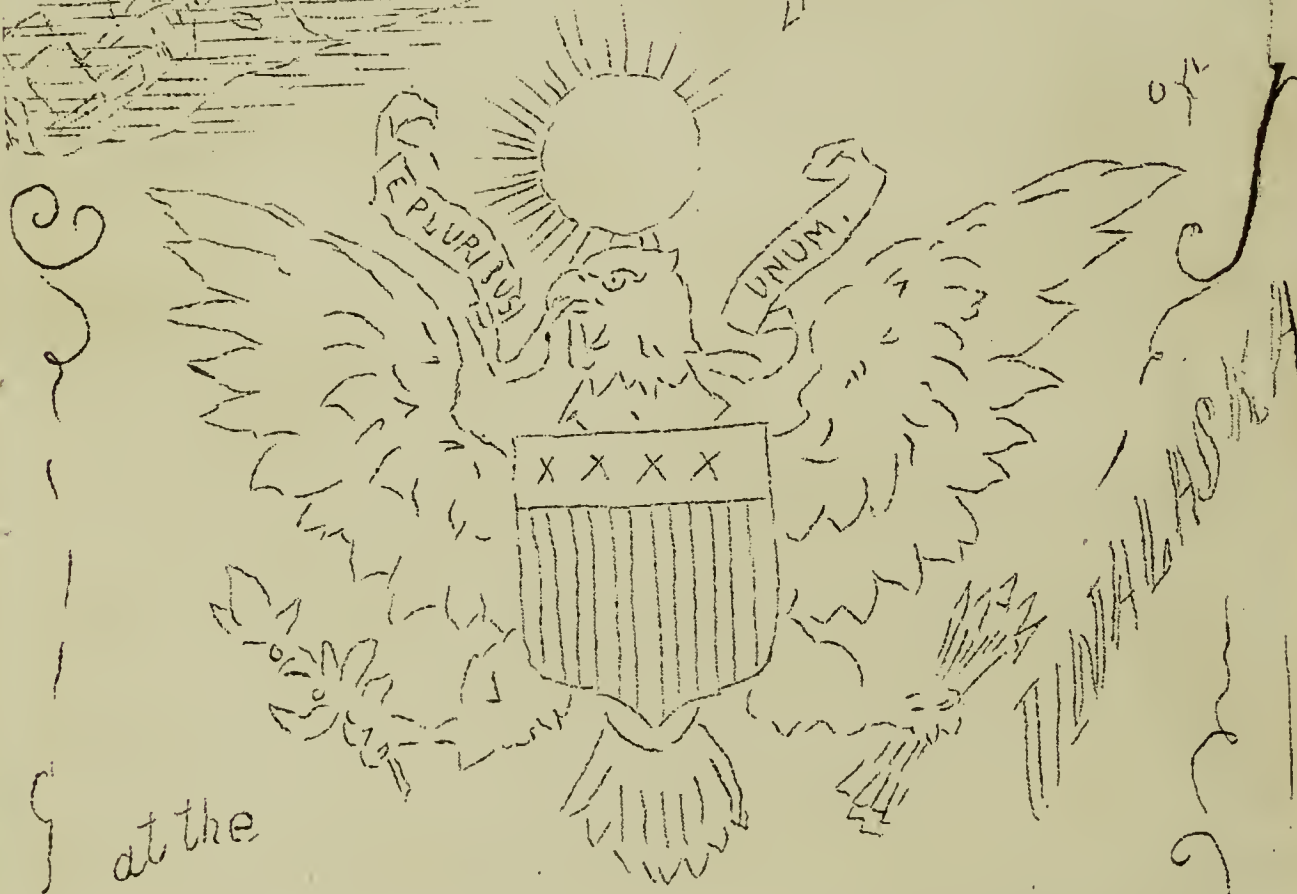




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Public School

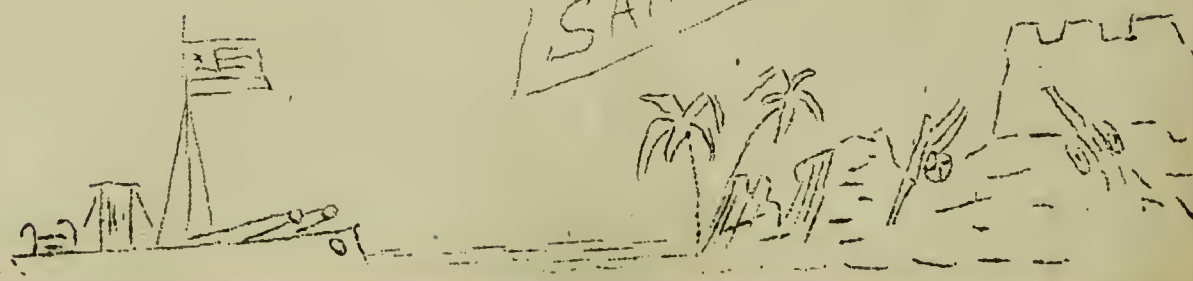
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at the

Jesse Lee Home

SANTIAGO.





# Our Contributors.

## COMMUNION WITH NATURE.

BY JAMES BUCKHAM.

When grassy meadows hallow in the wind;  
When silver shadows of the passing gust  
Flit shuddering o'er pond and stream; when  
blind,  
Swift whirlwinds raise the eddying clouds of  
dust;

When priestly pines chant low, or on the shore  
Of some broad lake the waves their rhythm  
beat;

When lusty storms thro' field and forest roar,  
Or to soft sunshine ope's the rosebud sweet;—

Whate'er thy mood, O Nature! thou canst be  
The utterance of my heart—the larger voice  
Of all that longs, or loves, or hopes in me,  
Or moves my soul to sorrow and rejoice.

## METHODIST MISSIONS IN ALASKA.

BY SHELDON JACKSON, D.D., UNITED STATES  
GENERAL AGENT OF EDUCATION IN ALASKA.

In 1877 the Presbyterian Missionary Society commenced Gospel work in southeast Alaska. The success of its work called the attention of the Christian public to that distant and long-neglected corner of our own land, and there was a general feeling in missionary circles that more should be done.

To wisely utilize this growing zeal and prevent several denominations commencing work in the same section of the Territory, and thereby leaving other sections untanght, a meeting of the secretaries of the several Mission Boards, whose offices are located in New York city, was called by myself late in December, 1879, or early in January, 1880, at the old Mission Rooms of the Methodist Episcopal Church, 805 Broadway, New York.

There were present Dr. John M. Reid, Corresponding Secretary of the Missions of the Methodist Episcopal Church; Dr. Henry Kendall, Corresponding Secretary of Presbyterian Missions; Dr. Henry M. Morehouse, Corresponding Secretary of Baptist Missions; and myself. The Corresponding Secretary of the Missions of the Protestant Episcopal Church sent his regrets at not being able to be present, but agreeing to take part in the work.

It was agreed that the Presbyterians, having already commenced work in southeast Alaska, should be left undisturbed in that section. The interior of the country along the valley of the great Yukon River, having been cultivated by the Church of England, was assigned to the Episcopal Church of the United States. The Baptists chose the southern central section around Kadiak, and the Moravians afterward took the valleys of the Kuskokwim and Nushagak Rivers. With a large map of Alaska before us, Dr. Reid said that he thought the Methodist Episcopal Church would like the Aleutian Islands, with Unalaska, the commercial center of western Alaska, as its headquarters. At the same time he said that he wished to consult his Missionary Board before definitely deciding. Consequently, at a meeting of the board on Jan. 20, 1880, the matter was brought up, and the board agreed that the work should commence at Unalaska, and the following day Dr. Reid sent me the following official notification:

MISSION ROOMS OF THE METHODIST EPISCOPAL CHURCH, 805 BROADWAY,  
NEW YORK, Jan. 21, 1880.

*The Rev. Dr. Jackson, care National Bureau of Education, Washington, D. C.—My Dear Brother:* At the meeting of our board yesterday this subject of the Missions at Alaska was taken up, and after a full discussion as to the various points, a preference was shown for, and that our work be commenced at, Unalaska.

I have the pleasure to inclose a letter of introduction to the Rev. J. Lanahan, D.D., who with General C. B. Fisk as chairman, and myself, were appointed a committee to take action in this matter. Truly yours,  
J. M. REID, Corresponding Secretary.

N.B.—If you decide on a general petition, send it to me and I will get signers.

Soon after General Fisk and Drs. Reid and Lanahan jointly signed a memorial to Congress asking for an appropriation for the education of children in Alaska. Dr. Reid also wrote personal letters to his friends in Congress. Dr. Lanahan and myself visited committees of Congress on the same subject.

After a long, hard pull, Congress took action in 1884, and in 1885 the honorable Secretary of the Interior directed that a commencement be made in the establishment of schools.

In 1886 a schooner was chartered, and Mr. and Mrs. John H. Carr, members of Puget Sound Conference, were sent to Unga, where the "Martha Ellen Stevens Cottage" has been erected as a residence for the teacher by the Woman's Home Missionary Society of the Methodist Episcopal Church.

Through a combination of circumstances work was not commenced at Unalaska until the summer of 1889, when Mr. and Mrs. John A. Tuck, Methodists from Connecticut, were sent out to establish a school and home.

In 1890 a home was commenced by the bringing to Mr. and Mrs. Tuck of two orphan (waifs) girls from the island of Attou, a thousand miles west of Unalaska. The teachers were in a small story and a half cottage (half of which was used as a school room), and unprepared to receive any children into their family. The waifs had to be received. Other girls, finding that two had

driven away, and some were sent down from the Seal Islands by the United States Treasury Agent. And the school has grown and grown until twenty-six girls have been received. For two or three years it was a contract school; but in 1892, in obedience to the action of the parent society, the Woman's Home Missionary Society of the Methodist Episcopal Church felt compelled, very reluctantly, to withdraw from the work so important and so successfully commenced. To disband the home, however, and turn out into the street the many homeless orphans that had for a little time experienced the joy of a Christian home, was to send them forth to speedy ruin, and was not to be thought of for a moment.

Mr. and Mrs. Tuck are bravely, heroically holding on at their end of the line, and I have agreed to do what I can to raise the necessary funds at this end of the line to tide them over, with the conviction that when the authorities of the Methodist Episcopal Church understand the real condition they will authorize the women to resume their work in the Home. Such action will be hailed with prayerful enthusiasm by large numbers of Methodist women, whose hearts have been touched and sympathies enlisted at the sad condition of the natives of western Alaska.

At the recent great annual conference at Lake Mohonk of the friends of Indian civilization and evangelization, President Gates voiced the wishes of the friends of the Indians when he referred to the prominent Methodist who had presided so many years over their Indian conventions, and who was chairman of the first committee for Methodist work in Alaska, declaring that it was both appropriate and fitting that the Unalaska Home should hereafter be known as the "Clinton B. Fisk Home."

This school has been so successful that everywhere in western Alaska it is held up as a model for other schools to pattern after.

In Senate executive document No. 107, Fifty-second Congress, second session, containing the reports of the United States Treasury agents to the Seal Islands, occur the following allusions:

The Hon. William H. Williams, Treasury Agent to the Seal Islands, reporting to the honorable the Secretary of the Treasury on the condition of the natives on those islands, under date of Dec. 3, 1891, writes:

Especial attention is invited to the schools on the Seal Islands. They have been in operation over twenty years, and yet they have not succeeded in teaching a pupil to read or write a sentence in the English language. \* \* \*

Radical changes are absolutely necessary in these respects, if it is the desire of our government to civilize, educate, and improve this people. They should not only be taught the rudiments of the English language, but also habits of industry, economy, cleanliness, and morality. That these people are quick to learn and susceptible to rapid improvement is demonstrated in the charity school at Unalaska, conducted by Mr. and Mrs. Tuck. Six of the most promising orphans on the islands were sent there in September, 1890, and I found on visiting this school this year that they could talk the English language quite fluently and read and write quite intelligently.

Again under date of Dec. 31, 1892, Mr. Williams reports to the Treasury Department:

In my report of last year I called attention to the fact that after more than twenty years of government control there were not a half dozen natives who had learned to speak or read the English language by attendances at the public school, and so long as the present system is followed failure can be predicted with absolute certainty. The lessees complied with their contract and furnished teachers for the length of time required, but so far as producing favorable results is concerned it was a waste of time and money, and so it will be so long as the present condition exists. When the time arrives that these children can be placed under faithful Christian teachers who will teach them habits of industry and morality, and under these conditions the blessings of home and home life, then may we look for gratifying results, but not before. A practical demonstration of this is to be seen at the native school at Unalaska presided over by Mr. and Mrs. Tuck.

Mr. Joseph Stanley Brown, Acting Treasury Agent in charge of the Seal Islands, in an official report to the Secretary of the Treasury, writes Dec. 1, 1892:

For over twenty years the government has maintained an English school upon the islands, and yet not ten natives on both of them can make themselves even fairly well understood in English, nor has any appreciable advance been made in the direction of American citizenship. \* \* \*

*An illustration of what can be done.*—That it is impossible to establish schools that will be entirely successful not only in teaching these people to speak, to read, and to write the English language, but to train them in more upright and useful methods of domestic life, is shown by the history of the Lee School at Unalaska, presided over by Mr. and Mrs. Tuck. At this school have been gathered children from all parts of the Aleutian chain, and some from the islands of St. Paul and St. George, whose intellectual advancement seemed to be hopeless. Before two years had passed these children were able to make themselves well understood in English, while their improvement in manner and character was simply astonishing. This I know from personal observation. The success of the Lee School is due to the personal equation of the individuals presiding over it, and to the fact that the children are removed from their native home influences.

While it is recognized that the education of the natives should not be of a character likely to result merely in discontent with their lot, still much can be done in the way of practical manual training, in teaching cooking, the proper care of their houses,



their health without fear of its being the first-named danger.

Everyone familiar with the Pribylov Islands knows that the career of the English school there has been a total failure.

The settlement of this vexed school question should be vigorously taken up by the government. It is believed by me that the characteristic of these islanders, due in considerable measure to their insular life, will be advantageously modified if some arrangement can be made by which they can secure the benefits of such a school as that of Unalaska. If the girls of the islands can be placed there between the ages of nine or ten and fifteen or sixteen, and the boys from ten to thirteen, we would very soon have growing up a body of English-speaking young natives who, with awakened minds, increased skill, and a more wholesome idea of life and its responsibilities, would make a far better and more useful class than now exist upon the islands.

Mr. Joseph Murray, First Assistant Treasury Agent on the Seal Islands, in his official report to the government, writes Nov. 1, 1891:

Special attention is called to the subject of schools on the Seal Islands, for if we are to succeed in teaching the English language to the rising generation there must be a radical reform, amounting indeed to a complete change, in the present system and method of teaching.

That the lessees comply with the requirements of the lease in regard to schools and teachers is true enough, but the defect is in the system itself, which, owing to many causes, is not the one adapted to the conditions existing here. One of the most serious obstacles in the way of the American school has been, and is now, the demand made by the Church that all her children must learn Russian so as to understand the church services. Consequently a great deal of time is wasted in teaching, or attempting to teach, the children in two languages; and the result is what might be expected; they repeat their lessons from day to day in a slipshod, meaningless, mechanical sort of way, without ever comprehending a word of English, either spoken or written.

It is not that the average native child is unusually dull or stupid, for he is not, but it is because the child never hears English spoken except what he hears in the school.

What is really needed here is a regular industrial school, in which the pupils may live, and where they will be under the care of a husband and wife who are trained and fitted for the work, and who will care for them as though they were their own children. We must have such a school if we are to succeed, for the natives are not only ignorant of books and book learning, but of all the household and domestic economies which go to make up the truly civilized community and Christian home.

I do not advocate missionary work in the sectarian sense, but I do want to see an industrial school here, where the children may have a truly Christian woman to guide and direct them as they grow up to maturity, one who will direct them as their unfortunate parents have never been directed.

I advocate the employment of teachers of long and varied experience, men and women of character, whose blameless lives shall be a guaranty of the success of the school, and who are vitally devoted to the work for the sake of the good to be accomplished, and who are not above stooping down to lift up the poor and lowly ones in whose welfare so very few take an interest.

There are at present on St. Paul Island twenty-five boys and thirty-seven girls, who are over five and under eighteen years of age, who ought to be under the immediate care and control of such teachers as I have suggested. With such care and safeguards thrown around them they would grow up to be useful men and women, morally pure, physically healthy, and mentally improved—a credit to us all.

During the month of September, 1890, I sent six orphan girls to the school at Unalaska, and in June, 1891, I visited them there, and found them so much changed for the better, in every respect, that I am sorry there is no room in the school to accommodate a few more of the orphans on St. Paul, who have no one to care for them as children should be cared for. \*\*\*

Ignoring, for the time being, the moral obligations we are under to do all in our power to save them from extinction, and coming down to the question of expense, we find that the actual cost of making the changes suggested would be so small in proportion to the good accomplished in saving and civilizing a people so worthy, that it would be a shame to allow such a consideration to retard the good work for a moment.

Again, under date of Dec. 1, 1892, Mr. Murray reports to the Treasury Department:

There is one sure remedy for the present intellectual condition of the natives, and that is the immediate establishment on both islands of industrial boarding schools under the entire control of the government.

In my report of 1891 I advocated this thing, and all my subsequent experience has strengthened my belief in the necessity for such a school, and in its absolute success if once attempted. There is a skeleton of such a school at Unalaska that has been made successful by the energy and indomitable perseverance of the teachers in charge, and in September, 1890, I sent six girls there from St. Paul Island, four of whom could not speak English, and after a stay of two years they had improved so much in every way, morally, physically, and intellectually, that they have been the wonder of all who have visited the school and who remember their condition before entering it. Their rapid improvement shows what may be accomplished for this people by putting their children in charge of truly Christian teachers, who will guard them from evil while awakening and enlightening the mind.

Four other orphan girls were sent to the Unalaska school this year, but since then I have learned that the Church society which supported the school has withdrawn all further supplies from it, which means the closing of the school at an early date, and the return of the St. Paul girls to the island, and to misery and vice.

Captain M. A. HEALY (a Roman Catholic) sends me the following testimony:

REVENUE MARINE STEAMER "BEAR,"  
PORT OF UNALASKA, ALASKA, Nov. 9, 1892.  
The Rev. Sheldon Jackson, Bureau of Education,  
Washington, D. C.—My Dear Doctor: I have brought six girls from the Seal Islands to the Jesse Lee school.

Two years ago I brought down a like number. I am constrained by this part I have had in providing scholars for the school to give you my views of its character and accomplishments, with the hope that they may excite interest in its behalf among its founders and supporters.

In all my experience in the country I have seen nothing that has rendered so much good to the people. From its situation it has tributary to it this whole western end of the territory, where there are numbers of children and poor waifs, many the offspring of white fathers, growing up without the care of homes or the education and training of Christian parents.

Professor and Mrs. Tuck have labored zealously and well to teach the scholars the necessities and requirements of decent living, and train them to become good housekeepers and proper wives and mothers. But they are cramped by the means and accommodations at hand. The school is already crowded to its utmost capacity, and cannot take many whom it could be a mercy to give its protection, and who could be received with a suitable building and support.

I am sure the ladies of the Methodist society, could they understand the condition and field of the school, and how well it is conducted, would become interested in its behalf and provide it with better facilities with which to continue and enlarge its work for the elevation of these poor neglected members of their sex.

I cannot be accused of bias, for I am of an entirely different religious belief. Professor and Mrs. Tuck know nothing of my writing. I am prompted by my interest in the country and the improvement of its people, and cannot remain blind to good to humanity, by whomever performed.

M. A. HEALY, Captain U. S. R. M.

## METHODISM IN COREA.

BY A. B. LEONARD, D.D.

The Korean Mission has closed its ninth annual session, and it is a favorable time to review the past and cast the horoscope of the future.

Our first missionaries to this field were the Rev. W. B. Scranton, M.D., the Rev. H. G. Appenzeller, and Mrs. M. F. Scranton. Dr. Scranton and Brother Appenzeller brought their wives with them. Mrs. Scranton, the mother of Dr. Scranton, came as the representative of the Woman's Foreign Missionary Society, and is still at the head of the women's work.

This party of missionaries arrived in Seoul, the capital of Corea, in 1885, only about one year after treaty relations with the United States were established and the country opened to intercourse with the outside world.

Our little war with Corea in 1871 had not served to conciliate the people toward Americans. What little they knew about Christianity they had learned from French Roman Catholic priests, who had been among them for one hundred years, but whose conduct, so far from commending the Christian religion, had been such as to make missionaries objects of suspicion, if not of detestation. That the priests who had been so long in the country were brave men, courting even the death of the martyr, may be admitted; but that they were guilty of dissimulation and falsehood, disgracing Christianity by the abominable dogma, that evil should be done that good might come, is admitted by Dallet, a Roman Catholic authority.

In completing our treaty relations with the king, our Minister, General Lucius H. Foote, secured a promise that religious toleration should be proclaimed, and though such proclamation has not been made, the policy pursued has been of a tolerant character.

The king is understood to look with favor upon the presence of our missionaries, and has given countenance to their work by giving names to our institutions. To our embryo college he gave the name Pal Chai Hak Dang—school for rearing useful men. The girls' school he named Ewa Hak Dang—pear flower school. The hospital he named Si Pyeng Won—general relief hospital. That he knows that these schools and the hospital are under Christian auspices, and that we are propagating the Christian religion among his subjects, does not admit of a doubt.

All our property has been purchased with the understanding that it would be used in the interest of Christianity, and in so using it no annoyance or molestation is experienced.

The Methodist compound, including the property of the Parent Board and the woman's society, contains about four acres, and is splendidly located near the west gate of the city. The site is composed of two knolls, divided by a narrow vale, with graceful slopes. Upon one of these knolls stands the school building, printing house, and one residence belonging to the Parent Board, and on the other the school building and home of the woman's society. In the vale between are three missionary residences and two hospitals, one for men and the other for women. Besides the building already indicated there are on the compound one missionary residence and two small chapels. At the south gate of the city, where the hospital is to be erected, one wing of which is finished, we have another site in every way as commanding as the one already described, containing a little less than a half acre. There is but one building site in the city now occupied for religious purposes that is the equal of these two, and upon that the Roman Catholics are erecting a cathedral. Our missionaries have certainly exercised excellent judgment in selecting locations for church institutions in this city.

It is proposed as early a day as possible to complete the new hospital building and concentrate our medical work at the south gate of the city. This is the next important work to be accomplished here. The value of medical missionary work here is very great, as it secures the sympathy of the public and opens the way for the preaching of the Gospel. Our present hospital is too small by more than one half, and is dangerously near our missionary residences, particularly in view of the numerous contagious diseases that must be treated. Besides, the ground on which the present hospital stands will be needed soon for a missionary residence.

Five thousand dollars will complete the new hospital. Who will contribute this sum and bring to a speedy conclusion this important enterprise? Next to salvation from sin there is nothing the Koreans need more than medicine. In the heart of this great



## The Aftermath of His Dear Charity

BERRY LOUDUN

Unto a heart sore-trying in sorrow's furnace,  
One little word came back to me  
Mine own lips, once had spoken in life's sowing—  
The aftermath of God's good charity.

We fill our hands so full in this brief journey,  
Wet with the running springs in o'er-deep soul;  
Comes a far day bowed in the shadow, broken,  
Some loving hand holds to our heart the whole.

There read the story in dead leaf and flower  
Left as ye pass but once the widening way:  
The word ye gave, forgot when from ye spedded,  
Comes back on thine own heart comfort to lay.

I gave for love: God's love and God's dear humans,  
Nor ever dreamed mine would come back to me:  
Lo, bowed and shaken, in the trial-furnace,  
The aftermath of His dear charity.

## Skagway, Alaska

CHURCH MEMBERSHIP—BIG (!) SALARY—McCABE COLLEGE—HELPING HANDS—  
GOOD REVIVAL—PLEASANT CLIMATE—LIVING REASONABLE—WAGES GOOD

DEAR DOCTOR,—I believe your readers would appreciate a few words from this corner of the vineyard, therefore write briefly; but if I am not cast into your waste-basket, I shall, later, give more details about our work. Our Church here has a membership of about sixty-five, and a more loyal, active, elect body of men and women could not be found anywhere. Since my arrival here in September, the ladies have bought, rebuilt, and furnished a comfortable three-roomed house as a parsonage; and I can not begin to tell you how good they have been to us; but gifts, such as a sixteen-dollar jacket to my wife, a complete set of china and tin ware, a pair of arctic gloves for self, and eatables without end, are among the many things that their loving hearts have bestowed. At my first Quarterly Conference they assessed themselves to pay the pastor three hundred dollars as salary, which, with the missionary apportionment, will make about six hundred dollars for the Conference year. I am engaged here in a double work, for our Church has assumed the task of providing higher education for South Alaska, and on September 19th we began the first term of "McCabe College," with twenty-three bright young men and maidens. I have just closed the first term with an enrollment of about fifty, and the prospects for next year are cheering. A noble, native granite college building is nearing completion, and will be ready for occupancy about March 1st. It is 64 feet by 45 feet, and is two-storied. The lower floor will contain four rooms for class purposes, and the upper story will be the chapel and Commencement hall. Rev. J. J. Walter, superintendent of missions in Alaska, is now East trying to interest the people in our far-away Northland. The Church Extension Board has nobly assisted us for 1900, and so has the Mission Board; hence work will be prosecuted with more heart than hitherto.

Skagway is a grand city for only two years' growth. It has already eight thousand permanent inhabitants, and its citizens are as cultured and refined as in any city of the world. Every known Christian denomination has its organization, and we

all unite in the great work of salvation. We have just closed a gracious meeting of four weeks' earnest work, and many have been added to the Church. Glory to God! Our climate is pleasant and healthy, and now quite mild. The coldest we have had as yet is 14 degrees above zero, and the average since September 39 degrees. It is never colder than 10 degrees below zero in midwinter, and very little snow falls, except on the mountain summits. The harbor is open all the year, and mail steamers from Seattle and Vancouver, B. C., ply every week. There is no doubt whatever that this city will be the summer resort of the West, and living is no higher than in Ohio. My family (four) easily lives; and lives well, on seventy-five cents a day. Wages are high, because labor is scarce. Common laborers get from two dollars to three dollars per day, and carpenters forty cents an hour, with steady work. It is the country for a poor man, if he can and will work. Pray for us.

LAMONT GORDON, A. M.,  
President McCabe College.

October 13, 1898

## Missionary Matters

### Alaska Letter

By the Rev. C. J. Larsen

My visit to San Francisco, Portland, Tacoma, and Seattle last May was in the interest of our Mission in Alaska. We needed two men for the coast and means for their support, which I, with the aid of some of my ministerial brethren, was able to secure. The Rev. F. M. Pickles was placed in charge of Juneau and Wrangell, and the Rev. W. H. Leach in charge of Skagway and Dyea.

Returning to my field of labor, I reached Dyea June 11, and started for the interior the following Monday. The trip over the Chilcoot Pass was anything but pleasant, the mud and slush in some places was knee deep, and the terrible odor of the many horses along the trail was sickening. The climb over the summit was extremely difficult at that time of the year, as the snow had just commenced to melt. The ice on Long and Crater Lakes had also begun to break, so that travel was very difficult and dangerous. At the foot of Long Lake I had to wade in water over my knees.

On my arrival at Lake Linderman the next day I found that my son and the Rev. Mr. Nordvig had our boat built and ready for departure. Linderman was a live and busy place; thousands of people were there ready to start for the Klondike. It was an interesting sight to see the many boats lying along the beach, while again as many were under construction. The whole place was an immense shipyard. Before leaving we held service in our Gospel tent, which was a season of refreshing. God's protecting care was implored, and His blessing upon the work I was sent to do.

Having fair wind, we sailed over the lake, and soon reached the lower end, where there is a portage of three quarters of a mile and a very dangerous rapid. We unloaded the boat and rope, and went down the rapid. We had to carry our goods, consisting of 1,800 pounds, on our backs over to the head of Lake Bennett. This took us all night. Our outfits were again placed in our little craft. After having a few hours of refreshing sleep and lunch, we started on our way down Lake Bennett. Here we had to row all the way; but it was no task, as the weather was mild and



calm, the scenery grand and romantic. All nature seemed to be at rest. The only sound to be heard was the splash of the oar; the lake was like a mirror, surrounded by lofty mountains, sparingly covered with fir trees. We reached the foot of Lake Bennett Saturday at 8 p. m., and Sunday we camped on the shore of Lake Nares, where we held service. Quite a number of the Yukonians attended the services, and greatly enjoyed them.

We were obliged to row across Lake Tagish, but sailed with fair wind down Lake Marah. At night we camped wherever we could find a suitable place. This was generally a sand or gravel beach. My son named our camping places Bean Point, Bacon Cove, and Mush Harbor, according to the substance of our bill of fare.

When we came to Mile Canyon and White Horse Rapids, which is considered the most dangerous place on the trip, the pilots asked us \$25 to pilot our boat through the rapids. This I could not afford to pay; so we went along the bank and took a good look at the canyon and rapids. The canyon is sixty feet wide and about seven eighths of a mile long. The water humps up in the middle and runs very rapidly. Below the canyon there are three miles of bad rapids. The river is very rocky leading to the White Horse Rapids. After a careful study of the situation, and being somewhat of a boatman myself, I decided to pilot my own boat. Return to the camp, we trimmed the boat well, unloaded some of the goods, and covered the rest with canvas. Then, with a prayerful heart, we started out upon the troubled waters. It was an experience never to be forgotten—the deafening roar of the swift waters; the heaving swell, covering us with its spray, made the boat rock, dip, and shiver, filling one with terror. This lasted only a few minutes, and we were soon safe at the foot of the rapids, breathing easily, thanking God, and taking new courage.

Then we came to the Thirty Mile River, which is also very dangerous, because of many rocks. It was a sad sight to see the many wrecks along the river's banks, broken boats, scores of spoiled outfits, and discouraged people. Some of these unfortunates had lost all they had; others were trying to dry what they had managed to save. Quite a number of lives have been lost here this year.

We got through safely, and we soon reached Lake Lebarge. Having fair wind, we sailed all night. In the morning we camped at the foot of the lake; but we were obliged to break camp in a few hours on account of the mosquitoes.

One hundred and forty miles down Lewis River we came to the Five Finger Rapids, and six miles below is the Rink Rapids. We shot the two safely, and felt very much relieved, as this practically ended the dangerous places on the trip. We soon entered the great Yukon River. We stopped at Fort Selkirk over Sunday, at which place we held service. There were very few white people here, but quite a number of Indians, who were at that time out hunting.

We made the trip from Lake Linderman to Dawson City, which is 650 miles, in thirteen days, including two Sundays. We met with no accidents of any kind; had fine weather all the way. The only thing that marred our pleasure was the mosquitoes. Dawson is a wonderful city of tents, with but a very few cabins. Some large frame buildings are now under construction. There are three sawmills, some large stores, and a great number of restaurants. Very little work is being done here, and wages have dropped from \$15 to \$10, and in some cases as low as \$6, per day. About 16,000 people are camped here. The streets are crowded with people, seemingly not knowing where to go or what

to do. Along the beach and streets are seen scores of men selling their outfits in order to get money to take them home. Sadness and disappointment are written on the majority of faces; they have not found what they hoped for or expected to find. While hundreds are coming every day, hundreds are leaving, sick, disappointed, disgusted, and broke. They leave for home or other promising fields of the frozen north.

Dawson is a very unhealthy place, being built on swamp land. The sanitary condition is simply horrible, and nothing is being done for its improvement. Its morals are what could be expected of a mining camp of its size. Perfect order exists on Sunday; everything is quiet, all the saloons, stores, and sawmills are closed. Money is not as plentiful here as the people of the States suppose. I stayed in Dawson two weeks, and held services in Pioneer Hall. This hall was generally crowded, and conversions occurred at each meeting. The last Sunday evening eight arose for prayer. Dawson is a splendid field for mission work, and I would like to have remained there; but as it is not within the boundary of our Mission, I felt that my duty called me to the American side. I met a great many Methodist people from all parts of the Union. Our meetings were extremely cosmopolitan. The Canadian Methodist Church is sending two missionaries in the summer.

There are a great many Scandinavians in Dawson. I held meetings for them Sunday afternoon, organized a work among them, and placed O. Hanson, an efficient local preacher from Portland, in charge.

July 13 I left Dawson for down the river. J. E. Clark, M.D., from Los Angeles, was my companion, whose geniality I greatly enjoyed. We had a very pleasant trip drifting and sailing down the river. The trip down the Yukon flats is rather monotonous; the winding river and numerous islands make it difficult to keep in the channel. Twice we stranded on sand bars, but the well-built boat stood it bravely. We stopped at Forty Mile, Eagle City, and Fort Yukon. We found only a few tents and some real estate and mining boomers.

At Circle City we stayed over Sunday, July 17, and held services in the Custom House. The meetings were well attended. Quite a number of Methodists came and expressed their gratitude for having the privilege of attending a Methodist meeting so far away from home. Circle City is a city of cabins, and was a lively place before the Dawson boom. About 300 people are camped here. At the mines we need a missionary as soon as possible.

From there we started for Rampart City, which is at present the most important place on the American side. We arrived here July 23. The city is located on the bank of the Yukon, half a mile below where Munook Creek enters the Yukon. Munook is an unpretentious little stream, but has already proved to be in possession of considerable of the yellow metal. It has a number of tributaries, which are still being mined. Some 300 people are camped here. There are two stores and four saloons. Here I pitched the Gospel tent on a lot I had purchased for the Church, paying for the property by subscriptions. Dr. Clark and others helped in building the frame for the tent, and Sunday, July 31, we held the first service, which was well attended.

Alaska is, and will be for many years to come, a great field for mission work. The blessed Gospel must be preached to the sick, the dying must be visited, the dead must be buried, the despondent and bereaved must be cheered, and churches must be built. This solemn duty rests upon the Church of Christ, and the Methodists should not be in the rear.

The missionary work in Alaska requires money; everything here is expensive, travelling is very costly, and provisions are high. Meals are from \$1.50 to \$2, and poor at that. The first thing a missionary must do, in coming to a place where he is to remain, is to build himself a log cabin. This costs from \$200 to \$300. Logs cost from \$3 to \$5 apiece, and hard to get at that price.

Clothing that is required for the preservation of life and health is expensive; food costs four and six times as much as in the States. No man should be required to go to Alaska to preach unless he is well provided for. The hardships of the field are enough, without the anxiety for what he shall eat and "wherewith he shall be clothed."

We need at least three men for the interior next year, and I earnestly hope that the Church, through the Missionary Society, will provide for their support.

From here I leave for Saint Michael and Dutch Harbor. Finally, I will visit the coast work already established, and hope to reach home the first part of October.

Rampart City, Alaska.



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## A Statement.

The committee appointed by the General Board of Managers of the Woman's Home Missionary Society, to convey to the managers of the Missionary Society its appropriations for the year, presented them through Bishop Walden.

The appropriations for Alaska, in consequence of General Conference action, were referred to the General Executive Board and left subject to the action of the managers of the Missionary Society. The Woman's Home Missionary Society being under constitutional obligation to submit its "Fields of labor and plans of work, for the approval of the Board of Managers of the Missionary Society," a brief statement of the facts in the case and of plans for work in Alaska was made and presented, with the lists of appropriations. We explained that for the two contract schools in Alaska, we have expended over \$8,000 in buildings and school supplies; that our plans had been based on the promise of government aid; that when the General Conference decided against such co-operation on the part of the benevolent societies of our church, we informed the department at Washington that we would not renew the contracts. We assured the Missionary Board that widespread interest has been awakened in behalf of Alaska; that friends all over the country will be greatly disappointed if the Society be obliged to withdraw from this field; that we have several thousand dollars in the treasury for that object and could pledge to make a reasonable appropriation annually for the support of missions in Alaska.

We respectfully suggested that the places where our missions are located might be attached to the Puget Sound Conference which is nearest, and that a preacher be appointed to minister to the wants of the people; that though the native population is small at Unalaska, it is an important port and is frequented by many trading vessels; that both at Unalaska and at Unga we have buildings that would answer a good purpose for a dwelling, a chapel, or a small school. We earnestly appealed to the managers of the Missionary Society to adopt the work and approve of our making an appropriation to carry it on.

It will be remembered that the action of the General Conference on the subject of contract schools was absolute. The following was passed by a unanimous vote.

"WHEREAS, The appropriation of public funds for sectarian purposes by the National Government is not only wrong in principle, but a violation of the letter and spirit of the Constitution of the United States; therefore,

"*Resolved.* That this General Conference of the Methodist Episcopal church requests the missionary societies working under its sanction or control, to decline to make application to, or receive from the National Government, any money for educational work among the Indians."

The Sixteenth Amendment to the Constitution which was then pending in Congress was also unanimously endorsed. The Amendment provides:—

"That no State shall pass any law respecting the establishment of religion, or prohibit the free exercise, or use its property or credit, or any money raised by taxation, or authorized to be used for the purpose of maintaining or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control."

The Woman's Home Missionary Society entered upon mission work in this territory under the impression that the Aleutian Islands had been assigned to the Methodist church in fraternal conference, and that we were carrying out the wish of the church.

United States law has little authority in Alaska. The Aleutian Islands are under the control by lease, of a great commercial company. If we were not under obligation to work under the authority of the Missionary Society, we are informed by Mrs. Daggett, Secretary of the Bureau, who has recently visited Alaska, and by others acquainted with the field, that it would be difficult, if not impossible for our Society to successfully carry on a school or mission without the moral support of the authority of the government or the church.

Members of the Alaskan and Indian Bureaus, and interested friends from Washington and Baltimore, joined us (Mrs. Davis and the Corresponding Secretary) in our conference with the Missionary Board, and these ladies submitted their earnest arguments with ours in behalf of the petition.

The following resolution was adopted the next day by the managers of the Missionary Society. Bishop Merrill representing the committee, presented the report as follows:

"Your committee on new work beg to report that after an interview with the representatives of the Woman's Home Missionary Society concerning the establishment of a mission station in Alaska, we gave the matter careful consideration, and, while we fully appreciate the good purpose of the Society in seeking to establish a work in the Aleutian Islands, yet although without our assistance they cannot go forward with this work, we cannot see our way clear at this time to establishing a mission there, especially in view of the smallness of the population accessible in said islands and the occupancy of the mainland of Alaska by other evangelical churches."

The committee which brought in this report was composed of Bishops Merrill, Walden and Ninde; Rev. Drs. M. S. Hard, J. F. Chaffee, G. C. Wilding, M. D. C. Crawford; Hon. Alden Speare and Hon. E. L. Dobbins.

Supplies sufficient to maintain the school inaugurated in Unalaska, until next July, were sent late last summer; hence, the work for the present will not suffer. We are advised that the government will probably provide a school building in the spring, and in that case Rev. Mr. Tuck, the present superintendent of the school and mission has signified his intention to remain in charge of the government school. This will continue the work under the same favorable auspices for the people of the Aleutian Islands, and while our disappointment in not being able to carry on the enterprise as we had planned it, is great, we will be obliged to be content with this arrangement. The committee however is in conference with the authorities at Washington, and of the church, in the hope that a practicable plan will be found for continuing the work in Alaska. The amount of the special fund which remains unexpended will be held by the treasurer until the next meeting of the Board of Managers, which alone has the authority to appropriate moneys. It is possible the way may open with the approval of the church to renew the work in Alaska in a form that will be satisfactory to all parties concerned.

In behalf of the General Executive Board,

ELIZA G. DAVIS,

ELIZABETH L. RUST,

Committee.



grave makes sacred the soil of Unga, she said, "I want to transfer my gift, and will add \$100 to it for a little missionary cottage where Mrs. Carr is buried. I want it named for my daughter who is in heaven." It has been learned that a suitable cottage and furnishing will cost about \$1,100. A voluntary offering of another \$100 is promised by this same lady. *Who will volunteer the offering of the other \$500 or any part of it?*

#### Faith and Works Prevail.

Rejoice! Our Caleb and Joshua have taken possession of the long "promised land." Late in July, word came that our teachers had received Government appointment. Although too late for the buildings to be sent, with commendable courage, not knowing if they would find a roof to shelter them, on the 6th of September they left San Francisco for Alaska,—Prof. John A. Tuck for Unalaska, and Rev. John H. Carr for Unga, his old field of labor.

Capt. Charles Goodall, of San Francisco, one of the "elect men" of the M. E. Church, kindly consented to act for the Society in the purchase of furnishings for a temporary home at Unalaska, and for school requisites, the latter to be paid for by the Government. He will also attend to the shipping and erection of the new Home, to be ready in the Spring. For all this gratuitous service the Society is under great obligations to Capt. Goodall.

We confess to some degree of anxiety to learn how our teacher at Unalaska would be received by the Greek priest. The following extracts from letters received from Prof. Tuck dispels all fear in this direction. Under date of Oct. 8th he writes: "We have been at our work two weeks and believe we are meeting with good success. It looks as if we should have all the girls we can accommodate and may have to teach in two divisions. . . . Our most advanced pupils, young ladies, read in the Second Reader and have never heard of Geography. By some misunderstanding, the report has been spread abroad that the school is for girls only. We shall take no pains to contradict this, as there are girls enough to fill all our seats twice over. One reason for our finding it so easy to get the girls to attend is, that the Greek teacher has behaved so, that few of the people will send their girls to his school. I presume they would not come to me if it was not for Mrs. Tuck's being in the school-room much of the time. More than half of our pupils are grand-children of the former priest, and are the aristocracy of the place. . . . It is not an ill fortune that makes this so, as it gives a sort of caste to the school and it will be an easy matter to get in the lower grade girls when they know it has the approval of the "blue bloods." Nearly all understand the simple language that we use, but as yet will talk but little in English. The priest will not allow it spoken, when possible to prevent it. . . . They are very fond of music and take to needlework very readily. Mrs. Tuck teaches them some Kindergarten work in the forenoon and has them all in a sewing class the last 40 minutes of the day."

Oct. 11th.—We have had quite a number of visitors to-day, all of whom seem much interested. Capt. Hague of the "Dora" has been in twice and was quite enthusiastic over what he saw. He said he would not have believed such progress could have been made if he had not seen it himself."

Oct. 15th. "Our school is full and there are two more than we have desks for. . . . The priest called to have his two daughters admitted. . . . The news that a school has been opened here has quickly spread. One girl has been sent from St. Michael, 600 miles north of us. You may think we are praising ourselves in speaking so much of the favorable opening we have found, but it is not so. It is owing to nothing we have done. It is a seemingly providential condition of things we found ready to our hand."

Oct. 3rd, Mr. Carr writes from Unga: "I arrived here yesterday, at 3 P. M. Will begin school to-morrow. Found all my household effects, books, etc., in good condition. . . . Every one seemed glad to see me back. Am very much encouraged by the prospect. There will be four or five white men's children to attend school, and three or four married women, two of whom were my former pupils." (Of this brother, a gentleman writes, "Mr. Carr takes the front rank, as a man, a missionary, a business man.")











